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The Church Speaks To Laboring Men

By Charles S. Macfarland

The Prodigal's Brother

By Edgar DeWitt Jones

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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT EDITORS

Faith in Some Else's Faith



OBERT LOUIS STEVENSON somewhere declares that it is really disheartening how much we depend upon other people. He has in mind the industrial, material aspect of our life. Perhaps this discovery of the thorough-going social character of everything human was, at first, a cause of disheartenment. Men had so long shouted for independence, individual liberty, the rights of man, and so forth, that the discovery of the complete dependence of the individual upon the social order came as a sort of disillusionment.

But a second view of this dependence is today revealing the fact in a new aspect. In this new aspect it is not disheartening but inspiring. We are dependent, it is true, but it is only half the truth. The whole truth is that we are interdependent. These three words mark the highway along which the thinking world has travelled in the past one hundred and fifty years: Independence, Dependence, Interdependence.

It is not simply on the economic side of our life that we are part one of another but in the things of the mind and the soul we are all of us bound up together. It would surprise every soul of us, could we but take a cross-section of our spiritual experience, to discover how absolutely even our religion depends upon others. In the things of faith none of us liveth to himself. The root of our religion is always faith in some one else's faith, perhaps the inspiration of a mother's or a hero's faith, or the faith that has organized itself in the customs and institutions of the social order in which we live.

We do not approach the spiritual world through direct individual intuition.

"Pure faith indeed—you know not what you ask. Naked belief in God . . . sears too much The sense of conscious creatures to be borne. It were the seeing Him no flesh shall dare."

God mediates himself to us through the contagion of other people's faith in Him. And so faith is essentially a social fact.

Just how true this is, is seen in the weakening of the moral life of a community by the downfall of trusted leaders. When a minister "goes wrong" or a trusted banker or a teacher of the young, the instinctive comment is: It almost makes one lose faith in God and man! On the other hand what a mighty bulwark to the faith of his fellows is the character of a faithful man! He stands like a dyke against the raging sea of doubt. He saves us all from cynicism and atheism. He does not save us by talking to us about faith but by himself being faithful. And this should teach us that faith is not proved but imparted, not taught but caught, not carried by logic but by love.

This contagious property of faith is the principle upon which the church rests. We need one another's faith in

order to maintain and nourish our own. Faith withers without society. It is by common worship, the frank, simple interchange of life's experiences, and by co-operative service for others that our grasp on invisible, spiritual realities is made strong.

The act of prayer, which most of us would put down as perhaps the most individualistic act of religion, is intensified by human fellowship in the approach to God. Our own personal needs are interpreted to us in the lives and aspirations of others. Psychology as well as Scripture stands back of the injunction not to forsake the assembling of ourselves together. It is when two or three are gathered in his name that Christ is in the midst, because in that social situation each attains an expansion of personality of which he is incapable in isolation.

The study of the Bible is a means of grace, because it transmits to us the faith of the heroes of old who saw the invisible. We catch Abraham's faith and Paul's and Hosea's by reading their words and deeds. To come into communion with their great souls, and to possess ourselves of this faith of theirs is the essential value of Bible reading. To miss this is to miss all. One may know the words of Scripture never so accurately, but if no fire has been lighted in the reader's soul by the faith of the men in the Book, he has not read the word of God at all. To him, however orthodox his views, it is but a word of man. It is not the science in it, nor the history, nor even the theology, but the religion, the faith, that is the important content of holy scripture. It is primarily a book of life.

Nor need we hesitate to affirm that faith in Christ is, in the last analysis, faith in his faith. To believe in Jesus is not to believe something about him, but to have his personal faith for our own. The important thing to get from Jesus is not a doctrine of himself but his vision of God, his belief in man, his assurance that goodness is stronger than any other thing in the world, his scale of life's values.

What makes Jesus Christ the Saviour of the world is that there radiates from his faithful personality a contagion of faith throughout the social order of the world. We all feel the influence of this personality. He became the high priest of humanity because he was the one just and faithful soul among us. He stands at the very frontier of our world, the outermost dyke which God has built against the ocean of doubt. His faith forever keeps the objects of religion vivid and commanding for all mankind.

Let the cynic say in his haste, "All men are liars!" In his second thought he will see Jesus, and will have to take it back. The character of Christ, realizing as it does the loftiest ideal against the greatest odds, is the one fact which will forever hold the world back from the deep abyss of atheism. For he draws all men to himself and through his crystal faith all men see the Father.

Social Survey

The resignation of Arthur J. Balfour as leader of the minority, or Conservative party, in Great Britain, had it come immediately after

the passage of the veto measure, would have occasioned little surprise.

The Resignation of

A. J. Balfour.

He was then bitterly attacked by the "last ditch" branch of his party, but

at this hour his retirement created quite a sensation. As a contemporary puts it, just as the friends of Mr. Balfour thought they had silenced his antagonists and made it possible for him to continue as party chief he disconcerted every one by retiring not only from the leadership but from parliament altogether. There can be little doubt that his withdrawal was hastened by the bitter attacks made upon him by his own party. Mr. Balfour became prime minister in 1902 and immediately got into trouble by adopting a vacillating attitude toward the proposition of establishing a protective tariff in place of free trade. This lost for him the people's confidence and his party was thrice defeated at the polls, yet with wonderful tenacity he retained his leadership, though he was lacking in personal magnetism. Mr. Balfour saw the popular drift more clearly than did Lord Halsbury, and by permitting the Liberals to put through their veto bill without forcing them to the creation of the so-called "puppet lords," he incurred the opposition of the Halsbury, or "last-ditch," wing. However, advancing age, impaired health and a desire to commit the leadership into younger hands were the immediate and dominating reasons for the termination of his active leadership. In name his successor has been chosen by the Conservatives in the person of Andrew Bonar Law, a native Canadian who has been in parliament but eleven years. In reality the leadership of the whole Conservative party will now be divided between Mr. Law and Lord Lansdowne.

Every patriotic heart in the United States will beat with satisfaction over the tribute paid to Abraham Lincoln in the dedication

Dedication of the Lincoln Memorial.

of the granite temple in his memory on the Kentucky farm on which he was born 102 years ago. It is estimated that, in order to witness

the ceremonies, 10,000 people journeyed to the spot made sacred because of its association with him. The services were presided over by the president of the Lincoln Farm Association, Ex-Governor Folk, of Missouri. President Taft spoke on behalf of the nation; Governor Willson for his native state, Kentucky; Gen. John C. Black, ex-commander-in-chief of the Grand Army of the Republic, for the soldiers of the North; and Gen. John B. Castleman for the southern veterans. Senator Borah, of Idaho, in a masterly manner presented "Lincoln the Man." This temple is distinctly the gift of the American people. Rich and poor alike shared the privilege of honoring the great President, for the gifts ranged from 80 cents from a family of eight to \$25,000 from one rich man. In memory of one who, in the opinion of President Taft, had "the most judicial temperament of any man in history," and to all of us the greatest American lover of men, the little farm near Hodgenville is sacred to all America along with Mount Vernon. On the day previous to the dedication of the building, a statue of Lincoln was unveiled in the state capitol at Frankfort by President Taft.

The late election has given political leaders plenty to think about. Several disappointments, both pleasant and unpleasant for

After the Fall Elections.

those truly interested in the welfare of the people, were recorded, yet on the whole there is cause for rejoicing. The fact that Republicans,

Democrats, or Socialists were successful candidates in itself is of little general interest. But the fact that in so many instances the results indicate an unmistakable interest in, and desire for, a clean administration, and a real effort toward securing it by an intelligent selection of the more desirable candidates, irrespective of party affiliation, is significant. Philadelphia and Cincinnati exhibit the two most striking examples of this popular trend. The former has for many years been notoriously in the grip of "inexpressibly corrupt ward politics," and the election of Rudolph Blankenburg as the next mayor is a complete routing of the local ring. Mr. Blankenburg, long known as "the war-horse of reform,"

is a clean man of great courage and his mettle will be tested to its limit in the colossal task before him of purifying Philadelphia politics. In Cincinnati, the significant success was the defeat of George B. Cox as city "ward boss" by the opposition candidate for mayor, Henry T. Hunt. Cox is said to have reigned as a boss in that city longer than any other American politician in a similar position. For two years Hunt was county prosecuting attorney and waged a relentless fight against Cox which would have landed the latter in the penitentiary, it is openly alleged, but for his control of the judges of the county. Hunt then took his case and laid it before the people with a resulting big popular majority as a vindication. But aside from these and other lesser blows to "bossism," the strength developed by the Socialists is decidedly significant. The election of Rev. George R. Lunn as mayor, together with a large number of his colleagues to other offices in Schenectady, N. Y., was almost spectacular. Pitted against the Republican and Democratic candidates, he received a substantial plurality. A few other socialistic mayors elected are those of Lima, Salem, Lorain, St. Mary's, Barberton, Cuyahoga Falls, Mount Vernon, Toronto, Fostoria, Mansfield, and Martin's Ferry, Ohio; Crookston, Minn.; Newcastle, Pa.; and at Manti, Wilka, and Murray, Utah. In California the primaries show that a large percentage of the women will vote the Socialist ticket. Thus we will have an opportunity to determine the ameliorating properties of socialism for the ills of democratic government.

Although it appeared on the surface that the adjustment of the Morocco question between Germany and France was effected smoothly, if certain reports are to be accepted at their face value, it was a forced affair and Germany secured far less advantage than she expected when she

The Indigestion After European Diplomatic Party.

forced the issue by sending her war vessels to Agadir. The truth is that each time Germany has interfered in Morocco, she has chosen opportune times when the friends of France were otherwise distracted and could not come to her rescue. This was particularly noticeable at the time of the Algeciras conference. Russia, then France's best ally, was facing her own troubles in the Far East, and the understanding with England was not as complete as it later became. Thus Germany was enabled to deal with France alone, much to her own advantage. Germany sought to catch France with the same strategy this time but apparently has overshot her mark. England dropped her internal struggle in a twinkling and stood loyally by her new ally, France, and Russia, having again caught her breath after the tussle with Japan, frowned threateningly upon the German policy. Confronted by trouble with three powers, Germany made haste to accept the conciliatory French conditions. Briefly, those conditions were the undisputed right of France to protectorate or dominion in Morocco for which France ceded to Germany strips of land in French Congo including river frontage of a mile or so on each of the rivers Congo and Oubangi. Now Germany is facing a political uprising due to popular indignation over the treaty. The German people feel they have been bested in the agreement and resent it. Even the crown prince opposes the policy of the kaiser, his father, and last week created a sensation by rising in his box in the Reichstag, the lower house of the German parliament, and endorsing several criticisms of the imperial policy. For this apparent indiscretion the prince, it is declared, was temporarily banished to Dantsic, his summer home. The kaiser inspired an editorial in the semi-official *Kölnische Zeitung*, which says in part: "We do not desire that the crown prince be prevented from expressing his opinion in a fitting manner and place, not, however, in the way chosen in the Reichstag, the effect of which we consider extremely grave." The French public seemed satisfied with the terms of the German treaty when they were made public, but recent reports say that France, too, is having internal trouble over the Morocco question. It is reported that a secret treaty with Spain, bearing on Morocco, has been uncovered, and the people are incensed, not so much over the text, it is said, but because it was so long kept a secret.

"Less than a week ago," said Professor Herbert Martin in addressing the Des Moines Ministers' Association, "the warden of one of our state penitentiaries told me of a conversation between two of the men in his charge. One asked the other, 'Why are you here?' The reply was, 'I held up a preacher.' 'How much did you get?' He answered, 'Fifty cents.' The other replied, 'You should not be here, you should be in an insane asylum.'"

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Presbyterian

Authority in Religion.

The advocates of an authority religion have always found difficulty in finding an unquestioned authority. Sabatier states this difficulty with power in his "Religions of Authority and the Religion of the Spirit." We find one of our Presbyterian contemporaries, the *Presbyterian Advance* stating the issue as follows:

The Bible proves itself to be an infallible rule of faith and practice to all who undertake to follow it, and has so proved itself through all the ages, countless numbers of persons having found peace and joy and assurance of salvation through heeding its teachings. In his famous discussion with Eck, Martin Luther declared, "The Christian believer acknowledges no other authority than Holy Scripture," and this has always been the Protestant position. In its effort to maintain itself against the authority of an infallible church, Protestantism began to insist upon the authority of an infallible book in a way which obscured the distinction between the infallibility of the Word of God as contained in the Scriptures and the infallibility of the Scriptures as interpreted by a church. But this was a later development. The confident faith of the early reformers was not founded upon an infallible book, but upon "the experience of the religion of grace and justification by faith," which they had gained from Scripture. The theology of experience was boldly substituted for that of authority. Luther says: "Christ is the Master, *the Scriptures are the servant*. (Italics ours.) Here is the true touchstone for testing all the books: we must see whether they work the works of Christ or not. The book which does not teach Christ is not apostolic, were St. Peter or St. Paul its writer. On the other hand, the book which preaches Christ is apostolic, were its author Judas, Ananias, Pilate or Herod."

Moderator Carson's Views.

Rev. Dr. John F. Carson of Brooklyn, moderator of the Presbyterian General Assembly this year, has just concluded a preaching tour that took him before the synods of Indiana, Missouri, Kansas, and Minnesota, and to Omaha, Denver, Spokane, Portland, Seattle, San Francisco, Salt Lake City, Kansas City, Birmingham and Nashville. On the tour he was accompanied by Rev. Dr. W. H. Foulks of New York, late of Portland, Oregon.

Aims of the tour, which is unusual for Presbyterian moderators to make, were three: (1) To show to Presbyterians, and especially to those of the Middle West, the Coast and the South, that the Presbyterian Church is national, not sectional; (2) To gain for the whole Church the views of an eastern man concerning Presbyterian conditions in the West. Heretofore the church has had only the testimonies and the judgments of western men concerning the West; (3) To visit western colleges in the interest of Christian education, to encourage such as need it, and to ascertain what help is essential to reinforce these institutions.

Returning from the tour the moderator says he finds Presbyterian churches, colleges and other institutions in the West, the South and on the Coast, to be still in need of assistance from the East, because Presbyterians in these newer localities are struggling to erect their necessary church foundations, their hospitals, and their colleges. The East has set standards which the West must equal. There is today a competition which the East did not have to meet at the time it built its churches and hospitals. Hence the need of assistance from the East while Presbyterians in the West are anchoring.

"Conditions in the West," thinks the moderator, "have wholly changed in fifteen years, as they have in the East. A decade and a half ago, certainly a quarter of a century ago, the Presbyterian Church, in common with others, was a field, and only in small measure a force. The concern of its members was to secure and to insure salvation. Such their purpose, they were in the churches on Sundays, and so-called church attendance was possible to be gauged.

"Today church members, and especially laymen, are engaged in many forms of religious effort, as missions, Y. M. C. A., brotherhoods, Christian Endeavor, Sunday-school and social service, and Presbyterianism is, like other bodies, a force rather than a field. Out at work as teachers and preachers, members are not in the churches, and church attendance on Sundays cannot be gauged. I am convinced," says the moderator, "after careful study of conditions West and East, in the South and on the Coast, that if there could be a line up, as there could be when people thought they did

their whole duty by attending public worship in the churches, the showing would be far ahead of that of fifteen to twenty-five years ago. Things have not grown worse but better. The talk about decrease in church attendance comes from those who have not studied the real situation."

Y. M. C. A.

Vast Association Activities.

Speaking at the annual dinner of the International Y. M. C. A. Committee eleven heads of as many departments of work related achievements and needs of Associations of the United States and Canada at the moment. There are now 225 general secretaries, about equally divided between home and foreign work, and the International Committee expended last year, in running cost \$600,000, of which nearly half went to foreign fields. For new buildings \$5,000,000 has recently been secured, and closer co-operation is now assured between state and general committees.

In more than five hundred communities country work is carried on, aiming at community betterment, and co-operating with churches, schools, granges and farmers' institutes. There have recently been brought into touch with this line of work professors in theological seminaries, presidents of agricultural colleges, and United States Government experts in the Agricultural Department. There are 87,000 railroad men in Associations and 768 student Associations, chiefly in colleges and high grade schools, and these Associations are part of a world student movement having centers in thirty nations. There are 35 Associations at Army and Navy stations 7,000 enlisted men daily. Buildings at New York and Fortress Monroe are having to turn applicants away, at the last named as many as 20,000 a year who desire accommodations for longer or shorter periods. At San Francisco recently when \$25,000 was available in the hands of enlisted men, having just been paid to them by the Government, \$18,000 was deposited in Association safe keeping within an hour. Under the benefactions of a large hearted Jew, Mr. Julius Rosenwald, of Chicago, six new buildings for colored Associations are erecting, or will soon be begun.

In the new industrial department work is carried on among lumbermen, cotton mill operatives of New England and the South, metal miners and coal miners, and with immigrants, utilizing in the latter work students of many colleges, especially throughout the east. There are 180,000 boys and 300 secretaries caring for their interests. The physical training is advancing as it has done since its beginning. Recently, in one special campaign for the purpose, 30,000 men and boys were taught to swim.

In educational classes 65,000 employed men are enrolled, and in all of the educational work of all Associations' tuition fees amounting to the large total of \$528,000 were paid last year. The Men and Religion campaign represents the religious Association work, which covers both individual and social service. The foreign work now touches Japan, Korea, China, the Philippine Islands, Ceylon, India, Russia, Turkey and its dependencies, Argentina, Uruguay, Chile, Brazil, Mexico and the West Indies. Association property values are now \$57,000,000, and the whole enrollment of members nearly 600,000.

Congregational

Hindrances to Church Attendance.

The lack of audiences in many churches is to be accounted for by more fundamental causes than we have been prone to consider. The student of the present social situation finds many causes operating against the growth of religion. The *Congregationalist* which is ever on the alert with regard to the social tendencies of the present time, quotes with approval from the *Survey* as follows:

It seemed to me that there was something significant in the fact that the Congregational church in Southeastern Lackawanna was not holding Sunday morning services; that the pastor of the Methodist church did not reside in Lackawanna, but made his living in business in Buffalo, coming out on Sundays to preach; that the pastor of the Presbyterian church was adding to the area within which his voice might be heard by editing a weekly newspaper; and that even the Catholic churches could not depend on their members observing the rites of the church. I asked the pastors of two of the Protestant churches and the priest of the American Catholic church about it. They all said the same thing—that the long hours and Sunday work of the steel mills are fatal to spiritual growth. The Congregational church suspended its morning services because its male members are either at work, or in bed after a night of work, at the time for beginning Sunday morning services.

"It is a calamity to a community," said one of the churchmen, "to have a steel plant built in its midst, for steel is made in America today under conditions ruinous to health and morals."

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Failures and Victories of the Church in the War Against Rum

The church and the liquor dealer appeal to science for testimony in behalf of their theories. The liquor man would have us believe that the drinking of intoxicating beverages is necessary to the health and happiness of the nation. The representative of the church announces that abstinence is the way of national salvation. The liquor man has on his side ancient prejudice and custom. He is able to speak convincingly to multitudes simply because they demand confirmation of their views and approval of their practices. The advocate of abstinence may be prejudiced, but his prejudice lacks the support of appetite and greed. The testimony of science is becoming more and more favorable to his view.

A common designation of whiskey is "snake medicine." This designation indicates that whiskey has been thought to be a cure for snake-bite. Now high medical authorities declare that the belief in the efficacy of whiskey in cases of snake-bite is another of the delusions of which men are the willing victims. Dr. S. Weir Mitchell is quoted by the *Sunday-school Times* as saying: "Many men have been killed by the alcohol given them to relieve them from the effects of snake-bite, and it is a matter of record that men dead drunk with whiskey, and then bitten, have died of the bite." Dr. J. H. Kellogg says: "Alcohol lessens the resistance of the patient, weakens the heart, and helps along the prostration which is the characteristic effect of rattlesnake venom."

The Thirteenth International Congress against alcoholism was held at The Hague in September, 1911. This fact is significant. The war against alcoholism is not a local uprising. The liquor question cannot be settled by one nation. If alcohol is a poison, men everywhere ought to know it. Men of science and philanthropists of all races and creeds are uniting to fight the evils of alcoholism. When the liquor dealer points to Germany as an example of a drinking nation that is foremost in science and trade, the church can name distinguished German scientists who pronounce beer a curse to Germany. These scientists give the facts, too. They have not spoken hastily, but after patient and careful research.

Whenever any person or organization undertakes to improve the condition of any class of unfortunates, the discovery is apt to be made that the liquor business is in the way. Homer Folks, secretary of the State Charities Aid Association of New York, writing in the *Review of Reviews*, says: "The State Charities Aid Association and the other organizations engaged in the prevention of insanity are not temperance societies. They were not formed in the first instance by people who were practically interested in the temperance question, or, if so interested, that interest found expression in other directions. The time has come, however, when every person desirous of promoting the health and happiness of his fellow-men and preventing disease, and especially the great scourges of tuberculosis and insanity, must join hands in furthering whatever methods stand the test of practicability for the purpose of stopping the exploitation of the weakness of human beings for profit. Let us recognize once for all that liquors are not made to be drunk

but to be sold, and that the most difficult problem of temperance is not the man who wants to drink but the man who wants to sell drinks."

In a discussion of the recommendations of The Hague Congress, a writer in *The Survey* thus sums up the opinions of the papers read: "Three conclusions are significantly common to nearly all the papers, namely: the problem of the drunkard is not the ultimate alcohol problem but one that, since it exists, must be handled more efficiently and intelligently than heretofore; abstinence is required in any method; and education of the drinker, his family, and society at large as to the facts involved is essential." So it is becoming clear that the poor wretch who is the laughing stock of the ignorant and shallow-minded is to be treated as other diseased and abnormal persons are treated. He is to be compelled to abstain from the use of alcohol. He is to be cured by medical and social treatment. But this is not all. The sources of his disorder must be sought, as in the case of other diseases. This means that public opinion will be educated and that the sentiment against commercializing the weakness of human nature will grow until the laws of the nations shall embody the visions of philanthropists and the conclusions of science rather than ancient prejudice and heartless greed. [Midweek Service, Dec. 13. Matt. 17:9-21.] S. J.

The Meaning of Baptism

X.—THE SOCIOLOGY OF BAPTISM (Continued.)

We shall take up our study at the point where it was rather abruptly broken off last week. Baptism, we saw, is a social institution or rite auxiliary to the church. Its whole meaning is derived from its function in the church. It is initiation, induction, into the social organism which, in the mystical terms of the New Testament, is called the body of Christ. As such, therefore, baptism is the church defining itself. Without such initiation, such conferment of a Christian status upon individuals by the church, the church itself would lose its identity; it would cease to be a positive, definite, self-conscious organism.

This function of baptism registers itself both in the individual mind of the initiate and in the corporate mind of the church. Without being too nice in our analysis we saw, on the one hand, that it gives the individual a consciousness of right and privilege in the religious community and, on the other hand, that it gives the church a certain authority over the individual. Baptism is thus a means of social control, organizing individual life into a corporate life in order to make the purposes of religion effective both in the individual soul and in the social order.

In speaking thus of baptism the reader is asked to keep in mind the basic distinction we have made between baptism itself and the particular physical act by which it is solemnized. The baptism whose function it is to define the corporate life of the church as an institution in the social order is not a physical act; it is a psychical, social, spiritual act. It utilizes the physical to be sure—as do all psychical and social acts—for purposes of expression, publicity, solemnization, or symbolism; but the essential thing in the baptismal act is not its overt physical sign, but its spiritual purpose.

The full absurdity of the immersionist contention that baptism and immersion are equivalents does not appear until a sociological analysis of the ceremony has been made. Even in the solemnization of the ceremony by immersion it is the non-physical factor that has significance. This social, psychical factor in the act is what distinguishes it from a mere bath. Many immersionists, to guard themselves against the charge of teaching water regeneration, are accustomed to distinguish the baptismal act from a mere bath by defining baptism as "the immersion in water of a penitent believer." They imagine that this definition somehow puts into the physical act of immersion a spiritual content. If the immersion is preceded by faith and repentance it is assumed to partake of the nature of faith and repentance. But this definition does not define.

Penitent believers are, presumably, many times immersed without being baptized! To say baptism is the immersion of a penitent believer leaves us therefore quite as hopelessly upon the physical plane as does the doctrine of water regeneration. It does not give us any principle by which to distinguish the baptism of a penitent believer from his accustomed bath. Each act is the immersion of a penitent believer. What is it that gives baptismal significance to one act of immersion performed by a penitent believer while other acts of immersion performed by the same penitent believer have no baptismal significance? This question the dogmatic immersionist does not answer, because to answer it is to confess that the distinctive

and essential thing in the baptismal ceremony is not the physical act of immersion but the social act of induction or initiation into the church of Christ. It is obvious that the mere precedence of immersion by faith and penitence does not give to the physical act a baptismal character. Nor is the definition helped by adding the august names of the Trinity as directed in the great commission. Even so, the essential element in baptism is left out—the spiritual, psychical, social act of self-consecration by the individual and his initiation by the church.

* * * *

There is no natural connection—ethical, logical, psychological, or otherwise—between faith and immersion or between repentance and immersion. Faith has other and natural ways of expressing itself; repentance has other and natural ways of expressing itself. Never in a millennium would an ethical faith or an ethical repentance feel drawn toward the physical act of immersion as a peculiarly appropriate mode of self-expression, or to any other physical act. The natural expression of moral faith and moral penitence is a *moral act*. Service, self-denial, resistance to temptation, forbearance, tolerance, humility, love of truth, the pursuit of righteousness, communion with God, love—these are the true and only outward signs of the inward graces of faith and repentance.

The physical act of immersion is nothing in itself; it has been taken up by the fiat of social custom and made the symbol, the expression, the publication to the world, of the social act of initiation into the body of Christ. It marks and memorizes, on the human side, the meeting place of the corporate will of the church and the surrendered will of the penitent believer in a spiritual act of mutual identification.

By a procedure which we regard as irregular and unfortunate, involving a distinct loss to the church, this primitive custom of solemnizing initiation into the body of Christ by immersion in water has been changed to other forms throughout a large part of Christendom. There are good and sufficient reasons, as we shall undertake to show, why the early practice should be restored. But the usual reason put forward by immersionists, namely, that only immersion is baptism, is intolerable. Baptism is solemnized by other forms than immersion. Not all who have been initiated into the church have been immersed. The body of Christ is not composed exclusively of immersed believers. Churches that practice affusion are churches of Christ as truly as are churches that practice only immersion. And their members are truly members of the church of Christ, validly initiated into its fellowship, that is, baptized. In any urging of immersion we must not "paganize the church," as Thomas Campbell replied to his son, Alexander, when the latter first suggested that no one had been baptized who had not been immersed.

No, baptism is not immersion. Nor is it the immersion of a penitent believer. It is the *initiation or induction* of a penitent believer into the church of Christ.

* * * *

We say above in making a list of the outward signs of faith and repentance that these are their "true and *only*" outward signs. We are now prepared to revise that statement and affirm that *baptism* is a true outward sign of these inward graces worthy to be included in any list of the moral virtues. Not immersion, not affusion, not any physical act, but the spiritual act of uniting oneself with those who are of like mind concerning Jesus Christ—this is a true *moral sign* of faith and repentance. And this is baptism.

Baptism, we say, therefore, is a moral virtue. It is not a physical act; not the putting away of the filth of the flesh. It is not an outward form. It is the response of a good conscience toward God. Its moral quality is rooted in the conscience. It has back of it the same divine authority that sanctions any other moral duty.

The duty of baptism is the duty of church membership, the alliance of oneself with Christ's people, openly and actively merging one's personality into the organism of Christ's body, contributing one's self and one's goods to the furtherance of the ideals of the Christian community, bearing any odium the body must suffer, rejoicing in the joy of its victories, finding one's life by losing it in the organic life of that community of which Christ is Head and Lord.

To be a strong hand in the dark to another in the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.—*Hugh Black*.

The Unity Demanded by Democracy

It is clear to all thinking statesmen that if our republic is to survive, there must be some unity of sentiment to hold it together. We have been busy in our social circles discussing the things that divide, such as wealth, race, employment and the rest. It is for a foremost sociologist to point out recently that the most divisive of all things in our republics is the chasm between the good and the bad, the regenerate and the profligate. In Chicago the contest over the open Sunday exemplifies this. The saloon question exemplifies it. The vice question is in point. No one thing so threatens our national unity as division over moral and religious ideals. The *Continent* states the function of the church in view of this in a profoundly convincing way:

But on the other hand, in the light of this analysis, the church may see a supreme opportunity to perform, in saving individual men, an indispensable saving service for its nation.

The church, preaching its gospel rightly and exemplifying it fully, can make religion a mighty factor of like-mindedness among American citizens.

This does not propose any mealy-mouthed utterance of Christ's demands for clean, square life in the individual soul; it does not point to any paltering compromise with sin; it does not signify a weakening down of God's judgments on unrighteousness.

But it does mean the constant setting forth and showing forth of the loving compassions of Jesus Christ, who never withdraws the hand of brotherly solicitude from any man because he is vile nor abandons him to his wickedness because he is stubborn or stolid.

Christianity in its ecclesiastical, ritualistic, intellectual or cultural aspects—its aspects of pride—is often divisive; but with its mission for saving men held foremost, it is a force knitting men together and inducing like-mindedness in them.

It may indeed fail to win all men to its standard, but in the mood of seeking all men, it will command the reverence of all. Though many may awhile hate it for the vigor of its assaults on their evil doings, normal humanity will in the end yield honor to its ideals and acknowledge its moral suzerainty in the national life.

A church thoroughly desiring Christ's honor and men's redemption can prevent the cleavage of America on any fundamental question of morals, and if America is not split apart by immoral tendencies, it will hold together in the face of all other differences.

Is not the duty thus rising into view fairly to be called "The Greater Patriotism?" Will the church be faithful in it?

Pastors May Profit by Defeats

Some will say, though, that the typical modern church will never take a man for its pastor if it has the slightest suspicion that he has ever been anything but a vast success wherever he has preached. The feeling (if not the word) of many preachers is that they could not possibly get another charge anywhere if they admitted that any former congregation had sound reason to ask a resignation.

In some degree this approaches truth; churches are mightily sensitive to any blot of ill success on a minister's record.

But the reason underlying that is the general opinion or laymen that preachers never learn anything by their mistakes; that if a man has made a bad blunder in any place he is pretty sure in the next place to go and do the same foolish thing over again.

Unfortunately there is only too much support in the history of ministers for the feeling that if a man fails in one field because he is lazy, unresponsive, cold, self-opinionated, arrogant, extravagant, frivolous, weak initiative and execution he will be all the same things in his next field.

But that opinion will not be dissipated by concealment of defeats.

When some man is big enough and strong enough to turn round on the ordinary custom and say to the pastoral committee of a church considering his name, "You will find I failed in my last charge for certain definite reasons of which I am wholly aware, and I shall not fail for the same reasons again," the prejudice which is now supposed to hinder candor will vanish.

Laymen know how that is themselves. They blunder in business, but they don't lose in the same place the second time for the same mistake. The preacher who likewise profits by the lessons of his failures will grapple their confidence to him with hooks of steel.

—*The Continent*.

Armour & Company on November 1 started a pension fund for their 15,000 employees. A fund of \$1,000,000 has been contributed by the firm and an assessment is made on the employees. When an employee retires he or she will receive two per cent of the salary received at the time of retirement for each year of service.

He that is choice of his time will be choice of his company and choice of his actions.—*Jeremy Taylor*.

Startling Conditions in China

Not a community in America but there is in it some particular friend of Christian missionary work in China. Few communities there are that have not furnished one or more of the almost 5,000 missionaries now in that country. The missionary societies report that nothing in the present uprising in China seems aimed at foreigners, while there are many reasons why rebels and loyalists alike will protect them, if for none other than to prevent intervention by American or European powers and possible division of their empire.

The Committee of Reference and Counsel of all foreign missionary societies of the United States and Canada, Rev. Dr. Arthur J. Brown of the Presbyterian Board chairman, has just sent to churches in both countries requests for intercessory prayer by Christian people, giving as reasons many startling facts. These facts are under three heads:

1. For the people of China, a great and virile nation which, awakened from the torpor of ages by the quickening forces of the modern world, is convulsed by civil war at a time when all its energies are needed for the legislative, economic, educational and moral readjustments which the new era involves. Flood, famine and pestilence are intensifying the tragedy of internal strife. Vast areas have been inundated in the provinces of Gan-hwei, Kiang-su and Hu-nan, the two former facing desolation and famine for the third time in five years. The Yang-tse River is forty-five miles wide 250 miles from the sea, and thousands of villages have been submerged. Five hundred thousand families must be aided through the winter at an average cost of \$15 per family, or ten times more people will die of starvation than of wounds in battle.

2. For the Chinese Christians, who share in full measure the privations and sorrows that are the common lot of their countrymen, and often the despairing reproaches of their non-Christian neighbors who imagine that these multiplied calamities are due to the wrath of the spirits against those who have abandoned the ancestral faith. Hundreds of Chinese pastors, teachers and evangelists, who have been supported wholly or in part by the Christians on the field, cannot now be maintained by their impoverished people. Churches and schools have been swept away by floods, families have been scattered by war, and multitudes of Christians are without food and shelter for the winter.

3. For the missionaries, who are in positions of extraordinary difficulty. With myriads of ruined and starving Chinese looking to them for provisions and employment, with throngs of the sick and injured daily brought for treatment, with Chinese and foreigners alike expecting them to perform the herculean task of purchasing and distributing food, they must incessantly toil in circumstances of almost unbearable physical and mental strain.

In addition to the special burdens which revolution and famine entail, there are increased responsibilities for the great and varied missionary work under their care, a work which is now represented by 4,299 foreign missionaries, 11,611 Chinese ministers, teachers and evangelists, 3,485 stations and out-stations, 2,029 primary schools, 1,116 academies, colleges, industrial, medical, nurses' and normal schools, 170 hospitals, 14 orphanages, 16 leper asylums, 3 homes for untainted children of lepers, 11 institutions for the blind and for deaf mutes, 5 rescue homes for fallen women, 100 opium refuges, 2 industrial homes, 1 asylum for the insane, 2,341 churches with 278,628 members, a Christian community of 750,000, and property valued at millions of dollars—all this not including the missions of the Roman Catholic Church.

"Christian work," says the Committee, "has been greatly prospered, the growth in a decade having been 175 per cent. The missionaries are in immediate charge of this extensive enterprise. The American Minister at Peking has ordered women and children out of the zones of hostilities, but as a rule the men heroically remain at their posts. They feel that they can no more leave at such a time than a physician could leave his patients when contagious disease is epidemic, or a chaplain his regiment in time of war. This is the day when the faithful missionary of Christ is most needed, not only to care for the mission property and work, but to comfort and serve the excited and distressed people and to aid in caring for the sick and wounded."

Speaking for the American and Canadian missionary societies themselves, the committee refuses to emphasize their needs, but reminds Christian people of both countries that societies must stand by their workers, and that famine and other special funds ought not to act to decrease regular gifts, for regular expenditures are being increased as a necessary part of the present situation.

Men and Religion to Date

Sixteen Men and Religion campaign conventions have now been held in as many cities that were regularly planned by the general committee, and seventy-four conventions have been held under the extension plan of having deputations from tributary towns attend main conventions and return home to duplicate the meetings. In the cities of medium size it is found in practice that practically all Protestant churches take part. In the cities of largest size 75 per cent of the churches do so. Others have not expressed dissent, but have simply not united.

The average registration of men in the sixteen cities has been 600. These do not include men who merely attend banquets, but only those who take the full week's instructions, and express intention to maintain personal work. Many of them are representatives of smaller cities, and are therefore leaders. At one central convention, that of Cedar Rapids, one hundred and ten other Iowa towns were represented under the extension plan.

The most tangible result of the campaign thus far is a largely increased attendance upon Bible classes. In some churches where no classes for men existed they have been formed. Representatives of the general committee are following up the work in every city where conventions have been held, not to garner results, but to check up the local men and to see that they gather in harvests. These general representatives are also studying effects, and reporting for the advantage of conventions yet to be held. Together general and local men are now co-operating on the task of bringing men into the churches and training them for service.

The Farmer and the Churches

Taking up work begun by President Roosevelt's Country Life Commission, which urged the holding of local, state and even national conferences on rural progress, the Churches are making surveys and holding local conferences throughout the country, at well established centers of agricultural industry. Rev. Dr. Warren H. Wilson, head of the Presbyterian Department of Church and Country Life and his assistant, Miss Anna B. Taft, have just returned from a conference held at Memphis, Nov. 13 and 14. Speaking of the condition of the farmers, Dr. Wilson says he found a great awakening of spirit among the cotton growers, and the people commonly called the "poor whites."

"This is mainly due," he said, "to the splendid work started by the Department of Agriculture, which is doing a great demonstration work in eleven southern states. The farmers have awakened from their apathy, and are finding themselves in a marvelous manner. The increase that they have made in their corn and cotton crops through scientific farming, has made them hungry for knowledge of all kinds, and it is an opportunity that the church must not neglect. I find the southern farmer keenly alive to all suggestions that can be made for his good," continued Dr. Wilson, "much more so than that the self-satisfied farmer of the Middle West, who is inclined to be complacent over his success, or the old-time farmers of New England, who are hide bound by traditions and are inclined to resent any change in the methods of church work in their community."

The conference in Memphis was attended by ministers and professional men generally. There were present a large number of lawyers, doctors, bankers, educators and capitalists, besides the men actively engaged in the work. "We are teaching the country preacher how not only to preach on Sundays, but to care for his people on week-days. Every church has a population which it must serve and it must develop along social and economic lines if it would live in the new South which is no longer disheartened, but one of the liveliest sections of the whole country. We do not plan to make the church a great social center as in the cities, but rather to make it the leader of activities in its own local community. Preachers must show their people how to play as well as pray, for recreation must be brought to both the farmer and his wife, who frequently toil from four in the morning until nine at night, with no hope in the future of any rest from the grinding routine which is the bane of country life."

"The farmer's wife," said Miss Taft, who has studied the question carefully, "is the most discontented person in the community. But as women are generally more sensible than men, these farmers' wives must have good reasons for their discontent. And there are many reasons. The kitchen, where women spend most of their time, is generally the most inconvenient workshop in the land. Running water is a luxury had only by the few and other conveniences are as limited. Mothers know that their children are

receiving but crude education in the schools of the community, many teachers being totally unfit for the work. The church must change these conditions. It must lighten the burden of the farmer's wife, and it is beginning to do so."

The Visitor

The Disciples in New York City

The Disciples of Christ in New York City have reached a moment of great interest in the development of their work. After a long period of slow growth in which the ideals of expansion and mission work prevailing in the West were urged and utilized as fully as possible, the leaders in that metropolis seem to have reached the wise conclusion that the best interests of our propaganda there demand not expansion but centralization, and the development of a congregation important and strong enough to bear adequate testimony to the work of the great body of Disciples in America.

It is easy to believe that the obligation of the brotherhood is the same in all sections of the country, and that missions should be planted and churches established wherever there is need, and the interests of our common Christianity do not suffer by denominational intrusion on our part. This is certainly true in those parts of the country which are still formative and where the Disciples are sufficiently numerous and strong to make the program effective.

But in the East the situation is very different. Our people came into being too late in the history of the country, and at a point too far west, to materially influence the conservative life of the East by the regular ministeries of evangelism and church building. We have obtained local influence in a few centers, largely through the devotion of men who have remained loyally in the same church for many years and have acted as personal and trusted interpreters of our message. But for the most part our churches in the East have been barely able to maintain themselves by the accessions which came from the provinces and from the West. And in some instances this bare survival has been the only result, notwithstanding considerable amounts of missionary money devoted to their aid.

The reason for this condition does not lie in inefficiency or unfaithfulness, though there have been instances of both in the history of these churches. It lies rather in the fundamental facts that the Disciples are not an eastern people in their habits of thought or methods of work, and that they have never felt themselves at home on the Atlantic seaboard.

It is inevitable, therefore, that they must choose between two alternatives. They must on the one hand, continue to believe that their message is equally for the East and the West, and must disregard the seemingly conclusive facts which would point to the impracticable nature of missionary effort on their part in the East at the present time. In this case they will continue to plant missions and to put missionary funds into enterprises of a more or less precarious character, with the probable result of seeing them decline and die later on.

On the other hand they may frankly face the situation as it exists. They may recognize the fact that they are very much nearer the position both of Baptists and Congregationalists in the East than in the West, and that the average religiously inclined person in the East prefers to continue in the religious relationship to which he has been accustomed rather than to attach himself to a comparatively unknown group of people, particularly when that group appears to differ only slightly from other religious organizations with which he is acquainted. In this case the leaders of our work in the East will recognize their duty less to build up numerous congregations than to strengthen a few representative churches in centers like Boston, New York, Philadelphia, Baltimore, and Washington. These strong churches we greatly need, both to receive care for the large numbers of Disciples who go East to reside, and also for the purpose of bearing testimony to the people of these cities regarding the history and ideals of the Disciples throughout the country.

We have had a number of vigorous churches in larger New York, and these churches ought to be maintained and strengthened. But it is clear to the writer that on Manhattan Island we are in great

need of one church much stronger than any single congregation we now possess. It is this need of uniting our forces in the metropolis which presents the emergency and opportunity now upon us.

For some time there has been a steady growth of sentiment toward the union of the mother church at 81st Street and the vigorous Lenox Avenue congregation at 119th Street. A few months ago the older church moved from 56th Street to 81st, thereby greatly improving its opportunity for efficiency. But even so its membership and equipment have not been adequate to its field. It has been but partially able to care for the Disciples who come in such numbers to the city from the West. And its location, though comfortable and accessible, is not conspicuous.

It is now felt that if these two congregations could unite they would furnish the basis of such a work as could begin to impress itself upon numbers of our own people now without church homes in the city, and also upon the Christian community of New York in general. Steps have recently been taken to consummate this union. The official boards of the two churches reached perfect agreement upon the subject. Pastors Craig and Fisher both resigned to leave the united congregation in perfect freedom to choose its leaders. The project of selling both properties and securing a much more adequate plant somewhere on Broadway was taken up with confidence and enthusiasm. In fact it was widely announced in our papers that the union had actually been accomplished.

But there were some of the Lenox Avenue people who felt reluctant to abandon the community in which they wished to do a local and somewhat social work. For this reason when the question was submitted to that congregation it was disapproved by a small majority. With great tact and wisdom the officers of the two churches, who are still a unit upon the union proposition, have determined to take no radical steps but to foster the sentiment in the hope that the united church may be realized in a short time. It is believed that this will be the result, and it would be much better to achieve it in this quiet and constructive way than by any radical measures, however successful they might prove.

The Visitor spent an exceedingly enjoyable day with the congregation at 81st Street. Many of the Lenox Avenue people were present at the services. The memories of a year ago, when the centennial anniversary of the old church was celebrated, were fresh in mind. More than ever it seemed clear that manifest destiny marks out the path of union and concentrated growth. A great opportunity is before the Disciples of New York if they can rise from local to city-wide horizons. A great company of Disciples is added each year to the population of New York. Probably a much larger proportion of these people could be gathered into a church of the character contemplated than the present congregations can reach.

But particularly could the Disciples under the circumstances contemplated have a platform of such conspicuity and speak a message of such force as to be heard in the great city. Some of their ministers in the past, notably Dr. B. B. Tyler, have exerted a real influence upon the ministerial circles of the metropolis. But the handicap of a small and obscure church equipment renders ineffective even the most forceful interpreter. The combination of both ought to give the Disciples a new and impressive place in the life of our first city. And the Visitor anticipates such an outcome from the wisdom and courage with which the leaders of our cause in New York are now studying the problem. Mr. Fisher, whose work has been admirable and effective, continues to minister to the church at 81st Street, though ready at any time to aid in the larger share in any manner possible.

When the keen scrutiny of skeptics has found a place on this planet ten miles square where a decent man can live in decency, comfort, and security, supporting and educating his children unspoiled and unpolluted—a place where age is revered, infancy respected, womanhood honored, and human life held in due regard—when skeptics can find such a place, ten miles square, on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and ventilate their views.—James Russell Lowell.

We cannot remove the conditions under which our work is to be done, but we can transform them. They are the elements out of which we must build the temples wherein we serve.—Brooke Foss Westcott.

The Church Speaks to America's Toilers

Words of the Church's Fraternal Delegate to the Federation of Labor

BY CHARLES S. MACFARLAND

EDITORS' NOTE.—The beginnings of real accomplishment in the matter of bringing the resources of the church into earnest practical action on behalf of working men are at last apparent. The Federal Council of the Churches of Christ in America sent Secretary Macfarland as a fraternal delegate to the recent convention of the American Federation of Labor at Atlanta, Ga., and after his address the convention framed a resolution of appreciation of the new spirit manifested by the churches. Dr. Macfarland engaged the convention's co-operation in a nation-wide campaign to secure to all industrial workers one day's rest in seven. This campaign is soon to be launched by the Federal Council's Commission on the Church and Social Service. We regard the informal address which Dr. Macfarland delivered at Atlanta as of highest significance. The spirit of it is the spirit of primitive and essential Christianity. And it is the spirit of historic Christianity, too, except that the church has not always possessed adequate machinery and, perhaps, clear enough vision to express itself fully. More and more the bond of sympathy and common interest between the church and the great mass of toilers is being strengthened. Only when the church, transcending all class distinctions, completely identifies her life with them will the full measure of her ministry be accomplished.

I cannot come before you, strictly speaking as a union member, because my craft, although it knows as yet no minimum wage, and has a pretty low average, is as yet unorganized. And when, in my boyhood and young manhood, I was engaged in manual toil, there was no union in my trade, or if there was, I did not know it.

While I was in Newcastle last summer, attending the British Trades Union Congress, in writing to my home I asked the question: "Why is it that I have given up my vacation to come up here for this meeting? It is more than anything else, I think, because, as I look into the faces of these men, I see a vision in the background of millions of homes, mothers and children, some with the glow of happiness, with countenances expressing the joy of health, like my own home, and still more of other little children with the haggard face of want, and with womanhood bent and burdened by the relentless iron hand of industrial rapacity or maladjustment."

The Church's Attitude.

Let me at the beginning of my relations with you, say a word as to the attitude of the Christian Church. It should not be that of entangling itself with your economic machinery but rather, first, that of continually reminding you of the moral idealism of your movement, and second, of co-operating with you in what should be, and are, your ultimate moral aims and ends.

I am in the warmest sympathy with Mr. Duncan as to a certain movement in Germany, and my estimate, made during a recent visit there, is much the same as his. I would, as quickly as any one of you, resent the assumption and intrusion of any ecclesiastical or clerical authority.

But your leaders and ours are rapidly discovering that we are moving in parallel lines and in the performance of sympathetic tasks.

Social Program of Churches.

Perhaps the best evidence of progress, during the past year, was the request which came to me from this national Federation of Churches, to resign my pastorate, in order that I might give myself entirely to the social service work of the churches of the nation. Upon my assumption of office, a clear-cut program was handed me and, under the guidance of God, it becomes my duty to carry out that program.

Among other things, it speaks as follows:

"To us it seems that the churches must stand—
"For equal rights and complete justice for all men in all stations of life."

Among the other things that are passing away is that old heresy that there is any inherent difference between the work of the head and the work of the hand; that the one element of humanity belongs down here and the other up there. Whenever in the university city of New Haven, I happen to be passing in company with one of its learned professors, it always gives me a sense of mischievous joy to see the bootblack who calls



Rev. Charles S. Macfarland, Ph. D.

himself 'professor,' because it is an intimation that honest service rendered in one sphere of life is equally entitled to recognition with any other.

"For the right of all men to the opportunity for self-maintenance, a right ever to be wisely and strongly safeguarded against encroachments of every kind. For the rights of workers to some protection against the hardships often resulting from the swift crises of industrial change."

"For the principle of conciliation and arbitration in industrial dissensions."

"For the protection of the worker from dangerous machinery, occupational disease, injuries and mortality."

This leaves no room for "Fellow servant," "assumption of risk," or any other specious limitation.

The Burden of Disaster.

It means nothing else or less than that the burden of disaster should be borne, not by the toiler who gives himself or his life as a sacrifice upon the altar of industry, but by the industry which he serves, in some fair and equitable way. I spent two days last summer in Berlin, with the chairman of the German Commission, and it seems to me that they are working in the right direction.

The other articles read:

"For the abolition of child labor."

"For such regulation of the conditions of toil for women as shall safeguard the physical and moral health of the community."

"For the suppression of the 'sweating system.'"

"For the gradual and reasonable reduction of the hours of labor to the lowest practicable point, and for that degree of leisure for all which is a condition of the highest human life."

"For a release from employment one day in seven."

"For a living wage as a minimum in every industry, and for the highest wage that each industry can afford."

"For suitable provision for the old age of the workers and for those incapacitated by injury."

"For the abatement of poverty."

But, gentlemen, that creed of confession is not worth the paper upon which it is printed, unless it also takes into account some means by which it can effectively be

carried out. Therefore, the wise and thoughtful men who framed it, added this final clause:

"To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this Council sends the greetings of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ."

And that I understand, is the reason why I am sent here by the Federal Council of the Churches of Christ.

Carrying Out the Program.

We have, therefore, within the past few days, endeavored to put that program into actual operation.

First, by the establishing of a national office, in which, you will be interested to know, we receive over two hundred Labor papers and magazines regularly, and while I do not read them all through, I think perhaps I may say that I read more Labor literature than some of you brethren do of religious reading.

Here is another item:

"The relation of the churches to the multitude of Agencies of Social Reform and betterment is an important problem before the Commission. Its influence will be brought to co-operate with such societies and movements in relation especially to those measures which affect the moral and spiritual welfare of the people. This will include such matters as child labor, the reduction of hours, the betterment of wages, housing conditions, and many other similar causes."

That means close working relations, not only with your movement, but with others, like the Child Labor Committee, the Consumer's League, the Association for Labor Legislation, and the Woman's Trade Union League.

Educational Work of Council.

The Federal Council is also becoming the publishing agency to issue handbooks and study courses for our preachers and churches, an important feature of which will be to give them a sympathetic understanding of the interests of Labor. We shall, by means of news letters, like your own, inform the labor and trade journals of our doings and the religious press of your movements.

Here is another significant item:

"To the toilers of America and to those who by representatives and will send its delegates to their gatherings. Similarly, it will confer with groups of business men and send delegates to their gatherings."

If any of you should be conservative enough to object to one part of this, I shall have to answer as I once did on a similar occasion. Having accepted an invitation to offer the opening prayer at a Republican convention, then a little later on, also at a Democratic convention, and being rebuked for my inconsistency by a Republican candidate, I asked him if he did not think that the one element needed praying for fully as much as the other.

This program announces that an impartial investigation will be made of important industries and I want to say that we shall make them fair and open, and rebuke wrong and

oppression, even if we should find you to be the oppressors.

One Day in Seven.

There is one matter in relation to which it seems to me you have lost much ground. We are having, gentlemen, a very rapid increase in what are conveniently called "Continuous Industries," and most of them involve continuous toil for the workers. I wish to say fairly and squarely, in the name of the Federal Council of Churches, that for a man to be deprived of one day out of seven for rest and recreation; for cultivation of the life of his home; for companionship with his wife and children; and for his moral and spiritual culture, is an unspeakable disgrace upon our nation, and when it comes to be not even one day in thirty, or as in some cases, not even one day in 365, there is no appropriate vocabulary with which to give it description.

We talk a good deal about the "dignity of labor," as a paltry and beggarly excuse for forgetting and neglecting the dignity of him who labors.

Therefore, we have entered upon a nationwide campaign for one day in seven for industrial workers, and in this I am sure that my colleague, Father Dietz, will express a hearty co-operation; for whatever may be the differentiation between us, there is certainly no such thing as Catholic seven-day labor as distinguished from Protestant overwork.

Observance of Labor Sunday.

For the purpose of renewing interest in all these plans, we mean to preserve and increase the observance of Labor Sunday in the pulpits and by the churches of the land.

When I ask myself what service we can best render in this great cause, I begin to look for those aspects of it which seem to be neglected. Among these is the creation of a better state of public opinion. I think this has been neglected. The great mass of the people who are not directly affected by the wrongs of Labor are either indifferent or hostile. I am frank to say, whatever may be the explanation, that you do not receive on the whole, a fair treatment from the press.

In this situation there are many things which need to be explained to those who are not on the inside of your reasons, and I mean to do my best to bring about a fair and just attitude regarding your movement.

Reads Letters Sent to His Wife.

I am richly enjoying these days with you. Perhaps it will do no harm to put a little touch of human nature into the formality of this address. I write each evening, a letter to my wife regarding the doings of the day. It is a very good thing to do, gentlemen, and I hope you do it. Here are some extracts from these daily letters:

"This is an historic meeting, charged with most serious and solemn tasks. I like its carefully ordered ways and measures."

"Old Samuel Gompers (the descriptive adjective, Mr. President, is in the nature of a term of affection and relates to your length of service rather than to the number of your days) gave his address today. Had he been the leading actor in the Old Testament story of the Prophet Daniel, that story would have been the same. His companions in the apartment would have taken him for one after their own heart. But I more than suspect that the old man's heart is as big as his head, and his address today was a classic in economics, an epitome of history and a moral philippic that would do credit to an inspired ancient or modern prophet. To read that address is to take a course in political economy."

Labor Leader's Clerical Look.

"If James Duncan were to wear a black frock coat and a white tie to set forth his measured dignity in fitting garb, I never would be taken as the representative of the churches at this convention. His review today of his recent trip abroad, was a masterpiece of serious statesmanship, wide informa-

tion, broad vision and keen discernment."

"John Mitchell has grown still shyer during a year when he has grown to be a bigger man than ever in the estimation of his fellows and the world at large, because he has gone through the crucible of a severe test of loyalty."

"If I were to go back to the local pastorate again, I would like to be called to the Presbyterian Church at Bloomington, Illinois, that I might have John Lennon as my senior deacon, to keep me in the straight and narrow way."

Order Out of Chaos.

"Why is it that all our moral leaders do not see that in the American Federation of Labor, with its tried and proven economic machinery, the most gigantic economic force of any day or generation, we have, in the midst of our seething, threatening, social unrest, one great safety valve, one great conserving, constructive social agency, one clear speaking voice amid the many clamoring tongues, so many of which

"Are like infants crying in the night,
Like infants crying for the light,

And with no language but a cry,"

one great evolutionary force that is, more than anything else, bringing order out of chaos, because it mingles light with heat and serves not only to incite but also to restrain. My profound belief is that, far more than they know, these men hold the destinies of human social order."

You can readily see, gentlemen, that my utterances need be somewhat cautious and guarded, because, at least in an ideal sense, I commit by them a constituency of 100,000 churches and 18,000,000 men and women, and the utterances which I am now to make are not without premeditation. There is surely one thing for which the church cannot stand. It cannot stand for anarchy. And one definition of anarchy is that it is the attempted destruction of any fundamental institution of society. In a democratic state, the organization of labor is, by the common agreement of statesmen and economists, one of those fundamental institutions.

Movement Calls for Restraint.

It needs guidance; it calls for restraint; its methods should be the subject of most careful thought and revision, but with all its limitations, this remains true, that any group of men who conspire together for the covert or avowed intent and purpose of crushing out of existence the organization of industry, would be the most dangerous and dreaded group of anarchists in this or any other land.

Brethren of this convention, in our ultimate aims, we belong together. In the mind and heart of God, such movements as your own and his church look toward the coming of the same Kingdom of Heaven. And what God hath joined together, let no man put asunder. And I say it thoughtfully and reverently, of any man who would seek to separate the church and modern industry, it were better for him, as our Master said, "that a mill stone be hanged about his neck and he be cast into the depths of the sea."

For, after all, the church and the gospel have been, in large measure, creators of social unrest, because the gospel has given to man the vision of a high, pure and noble life.

Church Has Faltered.

There is one of the old masterpieces upon which I love to gaze. It is the painting of Raphael in the Vatican at Rome, of the transfiguration of our common Master. But whenever I look upon it, I wish that I might have the genius to wield the brush of a master, that I might paint and place beside it one other picture which would be that of the same Master a little later in the day, down upon the plane of human life, healing men of their diseases and feeding their hunger.

It must be admitted that the church has faltered some in the face of the great social

problems which she, herself, has partly created. She is now with Peter, on his way from Rome, in the old story of the Russian novelist.

"Seest thou yon brightness approaching us?"

"I see nothing," said Nazarius.

"Some figure is coming in the gleam of the sun."

Then Peter fell upon his knees and this cry left his lips:

"O Christ! O, Christ!"

Then the question: "Quo Vadis, Domine?" "If thou desert my people, I go back to Rome to be crucified a second time."

"Quo Vadis, Domine." This time the question of Nazarius to Peter.

"To Rome," said the apostle, and he returned.

The Ideal of the Movement.

I bid you, then, go on with your work patiently, guardedly, with a deepening sense of justice, until every home in our land, even to the home of the last poor stranger that comes within our gates, becomes the abode of happiness and health:

Until the rushing wheels and roar of industry no longer drown the moans, while they blight the lives of little children as dear to God as your children and mine:

Until womanhood in the home shall be a happy wifehood and a sweet motherhood that shall bear its own natural and sufficient burdens without the sad countenance of hunger of body and of soul, or if in toil, shall have the safeguards of virtue and health:

Until manhood, with a toil that does not diminish self-respect and with leisure to cultivate the finer graces of our human life, shall be in the answer to our prayer: "Thy kingdom come, thy will be done, as in Heaven, so on earth;"

Until the Fatherhood of God shall be in reality and truth a Brotherhood of Man,

And to this end I repeat:

"To the toilers of America and to those who by organized effort are seeking to lift the crushing burdens of the poor, and to reduce the hardships and uphold the dignity of labor, this council sends the greetings of human brotherhood and the pledge of sympathy and of help in a cause which belongs to all who follow Christ."

A Chapter From the Book of Hannah

Rebecca Wentworth Spalding.

Ye have heard of Hannah and how the word of the Lord came to Samuel, her son. Now I will tell you of another Hannah, who also loved the Lord and served him all her days, and of how the word of the Lord came to the daughter of Hannah's daughter.

When Hannah was old she abode with her daughter, for she was a widow. And the youngest child of Hannah's daughter was called Hannah, and she was of tender years. And Hannah loved the child and cherished her. And a day came when she said to the child, "Come, let us go a Sabbath day's journey into the country."

And they two set forth to go to the house of Hannah's son, and the house of her son was in the midst of a garden, and many children ran in and out of it, and a brook ran through the garden, and at the end of the garden there was a well of clear water and a high fence was around about the place, and a great gate swung back when any entered there. It was a place of delight to the child Hannah and they two journeyed toward it with glad hearts.

And they passed the homes of those whom the Lord had prospered, and they greeted their friends whom they knew, and they went on and came to the outskirts of the town where were the dwelling places of the

(Continued on page 13.)

The Prodigal Son's Brother

A Square Look at an Overlooked Character

BY EDGAR DEWITT JONES.

The parable of the Prodigal Son is at once a familiar and popular pulpit theme. Ministers of all shades of theological thought like to preach from Luke the fifteenth chapter and this parable is a prime favorite with evangelists everywhere. Nor is this to be wondered at. The story of the prodigal is full of human interest. It is a life-drama in five acts: The Old Home, The Far Country, The Swine Field, The Homeward Journey, The Father's Welcome.

Here as in no other scripture we are made to feel that

"There's a wideness in God's mercy,
Like the wideness of the sea,
There's a kindness in his justice,
Which is more than liberty."

Familiar as this parable is, we, seldom attach much importance to its latter portion, most of us are accustomed to stop short with the twenty-fourth verse. The prodigal gets all the lime-light; his brother is left among the shadows. I propose that we get a good "square look" at the elder brother and that we study his character silhouetted as it is so darkly against a wondrously fair background.

The Prodigal's Brother Introduced.

Coming from the fields, the elder brother is astonished to find the whole house given over to gaiety and festivity. There is much bustle and confusion, there is going to and fro and the soft sound of music comes from within. The elder brother stops outside puzzled and perplexed. Why should there be a feast without his knowledge and approval? What does it all mean? He calls a servant and asks for an explanation. The answer instead of reassuring him perplexes and pains him still more. "Thy brother is come and thy father hath killed the fatted calf because he hath received him safe and sound." At this piece of news, the elder brother's surprised perplexity gives way to sullen anger, "Se this is it" he muses, "a feast for him who has been living in sin and prodigality—a feast for such a fellow—Well, I will not go in. Let them get along without me." So angry, pouting, jealous, envious, small-souled, the prodigal's brother is shown to us a most unlovely and unlovable man.

A Respectable Sinner.

The prodigal son's brother is a pronounced type of the "respectable sinner." He had not lived as his brother. He had stayed at home and worked faithfully. He had kept himself decent. He was honorable and moral clear through. For all this, let us give him credit. He seems to have been a dutiful son. Nor is there any place for excuse on the part of the prodigal for his sins. He had done wrong. He had sinned deeply. He had been foolish and short sighted. He had sown a luxuriant crop of "wild oats" and, according to an inexorable law, he harvested pain, suffering and remorse. Yet notwithstanding all this the prodigal is a more lovable character than his boastful, self-righteous, unforgiving brother who while not disreputable was a sinner of a repellent sort.

Respectable and Disrespectable Sins.

Somehow, we have divided sins into two great classes, those that seem to us respectable and the sort that we judge as disreputable and particularly heinous. Drunkenness,

licentiousness, gambling, stealing, profanity—these we put in a class quite by themselves. These we inveigh against vehemently, continually. And so we should, but we must not forget that selfishness, covetousness, malice, jealousy, gossip and false pride are also blameworthy in the sight of the great Judge of all the earth. This elder brother in his cold-heartedness, his stern, unrelenting spirit, is a type of religionist that called forth from Christ caustic condemnation. I think it was Beecher who in commenting on the conduct of the elder brother in this parable said: "To be perfectly moral, to be scrupulous in the every decency of society and to lose all sympathy for men, and all care for the weak and poor and imperfect, in taking care of yourself, this is more horrible to God than if you were a drunkard."

And this is a type of religionist that has done untold harm to the cause of Christ. A man who has no love in his heart, no forgiveness for an erring brother but is proud, distant and cold, carrying with him a sort of "holier than thou" atmosphere is the most unlike Christ of all men, no matter how punctilious he be in preserving the form and ceremonies—all the externals of religion. The Hoosier poet is right:

"No man is great till he can see
How less than little he can be,
If, stripped to self, and stark and bare,
He hung his sign out anywhere."

The Green-Eyed Monster.

Outside of the house, sullenly angry the elder son stands. He will not go in. So his father comes out and entreats him. But the young man is obdurate. His heart is not in the spirit of joy. Instead he is envious and jealous, and he says: "Lo these many years do I serve thee, and I never transgressed a commandment of thine, and yet thou never gavest me a kid, that I might make merry with my friends, but when this thy son came, who hath divided his living with harlots thou killdest for him the fatted calf." Could any other speech have been so untimely, so unlovely as this one? It is like a harsh discord in the midst of an entrancing harmony. It is like a dash and flurry of snow and sleet on a May morning. It is like gall to the taste while honey is still on the tongue. Incongruous and unhappy and out of place is this speech and conduct of the elder brother.

No wonder so many consider the parable ended when the prodigal is received back so tenderly by the Father. This entrance of the other son on the scene is like freezing frost in June when the cherries are ripe and the roses are blooming. The young man was jealous. This is easy to see. That "Green-eyed monster which doth mock The meat it feeds on,"

was taking complete possession of his being and when jealousy comes in happiness goes out. Where envy abides, love starves to death. Jealousy! One thinks of Cain, of King Saul, of Haaman, of Othello, of Cassius and the long list of names that are coupled with jealousy's madness. Says Solomon: "Wrath is cruel, and anger is overwhelming, but who is able to stand before jealousy?" There stands the elder son angry and sullen. What an ugly picture! No, he will not go in and even the tender

intercession of his father cannot melt his heart. He speaks of the commandments that he has never broken, unmindful that he is now breaking the greatest of all commandments—that of love. Character conceit is the worst kind of conceit. I once heard that gifted London preacher, G. Campbell Morgan, say that whenever a young man arose in prayer-meeting and talked boastfully of his spiritual attainments, he always made such a one a subject of special prayer. "When a man thinketh he standeth let him take heed lest he fall," is a good text for all of us to take to heart.

The prodigal's brother reveals to his father that he has been serving him all these years as a matter of duty and not out of filial love. He reveals the heart of a servant not that of a son. He shows clearly that he is not one with his father in love and sympathy though outwardly he has seemed to be the soul of honor. So it may happen that after a life-time of respectable living something may reveal the ugly truth that all the time we have lived an alien to God's love, wearing the "livery of heaven" yet not possessing heaven in the heart.

Who is the Prodigal's Brother?

The old-time preachers used to spend a good deal of time speculating on this question. Who does this elder brother represent? Some thought the Pharisees, some the angels in their relation to the human race and still others had different theories. But I am best satisfied with the answer of an old saint who when the question was up for discussion in a minister's meeting said: "I know the fellow very well, I met him only yesterday."

"Who is he," they asked eagerly, and the old man replied solemnly, "Myself." Then he went on to explain that a few days before a man who had lived a rather worldly life had received a gracious visitation of God's goodness, and consequently, he had been envious and irritable. All of us are thus tested at times. The prodigal's brother is a picture of many of us in our attitude to people who seem to be blest of God far out of proportion to their service for him. Unable to account for it, we grow sarcastic, or suspicious and frequently pronounce judgment that is both unkind and unjust.

A Plea for Tenderness.

The prodigal's brother was absolutely devoid of tenderness. The springs of his affections had gone dry. If the prodigal had met him before he met his father it is not likely he would have gotten into the house at all. The elder son would have had no welcome for the prodigal. "Don't come back here," he would have coldly cried, "you have had your chance. You have consumed your share. There is no place for you here." What hard-heartedness, and how it suffers when contrasted with the great loving heart of the father so full of forgiveness!

Last spring, you planted a vine beside the porch or trellis. Carefully you tended that little plant, watering it and teaching the tendrils to twine about the wool work. Warmed by the sun and nourished by the rain, the vine grew and gradually climbed half way up the trellis. The leaves began to put forth and in a little while would have afforded some shade as well as a thing of beauty to grace the place and please the eye. But one night there came a storm.

The winds blew furiously and the rain fell in torrents and when you looked out of doors the next day you saw that vine lying flat on the ground and in places half submerged by the muddy water. And then what did you do? Why this! You stooped over and very tenderly lifted up the fallen vine, you twined it carefully about the trellis again and in places you fastened the tendrils by means of pieces of strings. Then you watched it eagerly for a day or two, and you noted with pleasure that the vine you had lifted up was beginning to take hold of the wood-work itself and warmed by the genial rays of the sun gave promise of complete restoration to life. Then you were happy.

My friends, be as kind to men and women who suffer, who weep, as you were to that plant which knows neither pain nor pleasure. Be as willing to lift up your brother man who has fallen low as you were that

vine. Give him as fair a chance. This is Jesus' way. This is practical Christianity. **God's Matchless Love.**

But I would not turn away from this parable, without seeing in the Father's attitude toward this jealous and selfish-souled son a very wonderful illustration of God's love. Observe that the father is very patient and kindly with him. "Why son," he says, in substance, "all that I have is yours. This is no time for such a spirit. Your brother whom we have thought of as dead is alive. It is proper that we should rejoice. It is right that we have music and a feast. Come let us go into the house and make merry."

Let us hope that the lad went, that he met his brother becomingly and entered full into the spirit of the occasion. For be assured, if he was not moved by such a display of love on his father's part, no outburst of wrath would move him.

Henry Ward Beecher once had a letter from a man saying, "Preach on hell next Sunday night. I will be there to hear the sermon. I am contemplating taking my own life. Maybe a sermon on such a subject will save me." Mr. Beecher preached from the text: "In my Father's house are many mansions," and began the sermon by saying: "If this tender teaching won't save a man from destruction, no other passage possibly can."

I believe that fully, and if this 15th chapter of Luke does not melt the heart of man completely there is none other that can.

The heart-cry of every man and woman who has been lifted out of self into Christ is that of George Matheson:

"O love that wilt not let me go,
I rest my weary soul in thee,
I give thee back the life I owe,
That in thine ocean depths its flow,
May richer, fuller be."

Our Readers' Opinions

Denies Fatherhood and Motherhood

In a labored effort to justify a practice of "infant dedication" as a church rite, The Christian Century ("Disciple") says: "Society should be made to feel its responsibility for each new child that enters its communal life. The Motherhood of the Church [capitals those of the author] as the spiritual organ of the social order, needs constant re-emphasis and illumination. It is a reality in religion second only to the fact of the Fatherhood of God." Which means that it is no reality at all. The first great plea of "Disciples" is: "Where the Bible speaks we speak, and where the Bible is silent we are silent." The Bible says nothing of "the Fatherhood of God," nor of the "Motherhood of the Church." Both are manufactured ideas true neither to the Bible nor to common sense. If there is anything more silly than the idea of "the Church" as the Mother of an infant, we have not lighted upon it.

—*Journal and Messenger* (Baptist, Cincinnati.)

Christians But Not Baptized.

Editors Christian Century: I have read your editorials on the question of Christian Unity with a great deal of interest. I admire your courage in making a strong fight for consistency in our efforts to reach the goal for which our movement has its being. I wish, if I may, to express a few thoughts upon this the greatest question confronting the church today. In the first place I have long felt the need of harmonizing our practice with our position on this question. And this leads me to raise the question, are we scripturally justified in our attitude on baptism? I do not refer to the action of baptism, I feel sure that we are justified in that, but as to what is comprehended in its design.

While I agree with you in much you write I think your position on baptism comprehends too much. I know that you are logical in taking the position that, if the immersed are Christians we should not hesitate to fellowship them. I believe that as strongly as you do. But when you undertake to justify your consistency by trying to prove that they have been baptized into Christ I think you are undertaking too much. In a recent editorial you stated something like this: We know of no way to get into Christ except to be baptized into Him. All who are in Christ are Christians. Methodists and Presbyterians are Christians. Therefore they have been baptized into Christ. These may not be your exact words but it is your

logic. Now if it is true that there is no other way to get into Christ except to be baptized into him, then you are right, for surely if they are in Christ they must have been baptized into Him. But this is exactly the point I raise. Paul says, "Wherefore if any man is in Christ, he is a new creature; the old things are passed away; behold they are become new."

Now was it not at the time that the old things were passing away that he was really entering into Christ? Or was it not Christ entering into his life through the knowledge of the gospel truth that, at the same time, drove out the old things? so it seems to me. Then the actual fact would be that he actively believed into Christ. This faith must exist in him before it could be manifested in baptism; but he is commanded to express that faith in obedience or baptism. If I understand your position you include this change in your definition of baptism, that is why I think you have enlarged on the meaning of the word.

I believe that the word when used by Christ and the Apostles meant no more than is usually understood by it and, that it is the outward expression of the real coming into Christ by faith. According to Wilson's emphatic Diaglott containing Griesbach's Translation of the Greek text of the New Testament you will find the preposition of motion (*eis*) used in expressing their believing into Christ. They *believed into Christ*. We are said to be saved by a number of different things in the New Testament, and among these is baptism, but no one would single out baptism and say that by that alone are we saved; neither do I think we are justified in limiting the real coming into Christ to those only who have expressed it in the outward confession of their faith, i. e., in baptism. I would not for a minute favor the discontinuance of our plea for the New Testament use and place of the rite. But I am opposed to making more of it than is implied or taught by the scripture, in order to meet a difficulty which would not seem so great, if the true meaning or design of baptism was understood. I think we are perfectly justified by scripture when we claim that immersion is the only act that can express the design.

But in the light of present day interpretation of Christianity, we dare not take the position that none but immersed believers are in Christ.

Baptism counts for nothing unless it expresses faith in Christ. And that faith may be held, though not expressed by baptism, but is often expressed by or through other forms of obedience to the neglect of baptism.

We never neglect baptism but often neglect other forms of obedience, the *go* precedes the baptism but is often overlooked. I would that our people could see their way clear to fellowship all Christians, though they have not been baptized. I do not look on sprinkling as an irregular baptism. It is not baptism at all. If they are in Christ at all it is because they have believed into Him and I am sure that such is the case though their entrance is not regularly expressed.

T. L. READ.

Ontario, Oregon.

A Chapter From the Book of Hannah

(Continued from page 11.)

poor, and they went on and the way was between fields of corn. And they walked by the path at the side of the road, for many wagons had passed and the dust was thick upon the way.

And as they drew near the place of delight Hannah saw on the other side of the road a man fallen by the way and he could neither stir nor move. The sun beat down upon him and the dust of the road was over him and the feet of the horses passed by his head.

And the child Hannah saw the man, and her soul was filled with loathing, for she knew that he was drunk, and she abhorred him.

And Hannah left the child there in the path and crossed the road and lifted the man's head out of the way of the horses' feet, and picked up his hat that was fallen from him and set it over his eyes so that the sun beat not into his face.

Then the word of the Lord came to the child Hannah, as she stood in the path on the other side of the way, and the Lord said, "All the children of men are my children;" and the child made haste to answer the Lord and she said, "Our Father, thou hast opened mine eyes, and I know that this man is my brother." And the Lord was well pleased with the answer the child had made.

And they two went on, Hannah and the child Hannah, and they came to the place of delight and tarried there while.

And it came to pass that when Hannah was old and full of years that she died and was buried on the hill near the place of delight.

And she that was the child Hannah went out and came in alone, and the Lord gave her wisdom; and if there were any in that place that walked in darkness, or that fell by the way, she stretched forth her hand to them and helped them and taught them that the Lord God was their Father.

MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

The Beginning of Women's Organization.

The decade from 1840 to 1850 was a period of reform. It was a time of practical experiment in the doctrines of Socialism, and a number of communities were started to demonstrate their theories. The best known of these was the famous Brook Farm Community, in which some of the most distinguished men and women of the day were associated. The Temperance movement and the Anti-Slavery agitation were at their height then—the reformer was certainly abroad in the land!

Many of them, especially if they were women, were looked on with disfavor, and dwelt in an atmosphere of criticism and caricature. Literature had much to say about them; Dickens wrote his *Bleak House* about this time, and burlesqued the missionary women in Mrs. Tillyby and Mr. Coterie, whose eyes were so fixed on the West Coast of Africa, that they neglected their own households, and ridiculed the systematic worker among the poor in Mrs. Pardiggle.

Tennyson's Princess.

Tennyson published the *Princess*, his first long narrative poem in 1847, and chose an advanced woman for his heroine. His treatment of the theme was sentimental, rather than vigorous, but he gave a wider sphere to women than was then granted to her.

"The woman's cause is man's; they sink or rise
Together, dwarfed or godlike, bond or free.
The woman is not undeveloped man,
But diverse.

"Yet in the long years like must they grow;
The man be more of woman, she of man;
He gain in sweetness, and in moral height,
She mental breadth."

Hawthorne treated the theme more sympathetically than any of the great writers. He was one of the residents of Brook Farm, and perpetuated his memories of it in his *Blithedale Romance*. His characters are reformers, and the heroine, Zenobia, is a type of the strong minded woman (as the phrase was then) of the times. She is supposed to be drawn from Margaret Fuller, the most brilliant woman of her day. Hawthorne yields to woman all that the most advanced advocate of woman's rights could claim. When Zenobia complains that the right of public speech is denied her, he says:

"I would give woman the widest liberty she has yet dreamed of; I would give her all she asks, and a great deal more, which she will not be a party to demand, but which men, if they were wise, would grant of their own free will."

Hawthorne's Liberal View.

And he then goes on to say, he would give her a share in government and in the church, and adds:

"O, in the better order of things, heaven grant that the ministry of souls be left in charge of women! The task belongs to woman—God meant it for her: He has endowed her with the religious sentiment in its utmost depth and purity, refined from that gross, intellectual alloy with which every masculine theologian has been prone to mingle it."

The denial of the right of public speech, of which Zenobia complained, and of sharing in the public reform movements of the

day were the leading causes of the impulse to separate organizations among women. In 1840, a World's Anti-Slavery Convention was held in London, and a number of American women were appointed delegates, and crossed the ocean to share in its deliberations; but they were denied a part in its proceedings, for no other reason than that they were women. Later in the decade, they were refused participation in Temperance Conventions on the same grounds. The most strenuous opponents to women delegates were ministers of the gospel, who claimed that their opposition was based on scriptural authority. They seemed to have overlooked the statement that there was "neither male nor female" in the gospel message, but "all were one in Christ Jesus."

First Woman's Rights Convention.

The thoughtful women rebelled at their indignities, and finally a Woman's Rights Convention was called in Seneca Falls, New York, in 1848, in which Elizabeth Cady Stanton, and Lucretia Mott were the leading spirits. The rights that they claimed were considered unmanly and revolutionary then; but all of them are freely conceded now, except the right of political suffrage, and we can hardly realize that we have not always possessed them. The declaration issued at that first Woman's Convention claimed for them the right to personal freedom, to acquire an education, to earn a living, to own their property and wages, to make contracts, to bring suit, to testify in court, to obtain a divorce for just cause, to have joint ownership in their children—and to equal political rights with men.

The right to personal liberty was not accorded to them then as now. It is said that Margaret Fuller shocked public taste in Boston by sitting down in a public library to read a book. Women seen upon streets in cities, devoted to business conducted by men, like Wall Street in New York, were regarded with suspicion. As has been said, they were barred from sharing in reforms in which they were deeply interested, because they were women. We can all bear testimony to the change since then; the personal liberty that women possess today, to be, to do, to go, and to say what she chooses is one of the debts she owes to the brave leaders sixty years ago.

I wrote two weeks ago of the long fight of woman to acquire an education, and to earn her living, so I need not emphasize that part of the Seneca Falls propaganda.

Woman's Restricted Liberty.

Before this convention, the only woman that the law recognized was the single woman—the married woman had no legal existence; she could not sue or be sued, she had no right to the property she might inherit or earn, she had no right even to the children she might bear—all of her rights were vested in her husband. Space fails me to tell of the great progress along this line—for surely, if slowly in some of the states, the law is according full property rights to women, and recognizing her co-guardianship with her husband of their children.

But the right to full suffrage still lingers. The present status of the political rights of women, with a brief mention of the recent National Woman's Suffrage Convention in Louisville, Kentucky, will be the theme of the next paper.

I. W. H.

Woman's Scientific Leadership.

The Nobel Science Prize for \$40,000 goes this year to Mme. Curie.

The editor of this page well recalls a day spent in Oxford, England, and her sensations of delight and reverence, as she drove from one college to another, in that most venerable of universities. The spell of eight centuries of learning and history invested them with a glory and glamor all their own. She thought of the statesmen, the warriors, the scientists, the poets and men of letters, who had been trained there, and had gone forth to make England's greatness, and her heart burned within her as she stood where they stood and walked where they walked. But as the day waned, there came a growing feeling of discontent which finally found voice in a request to the driver:

"Show me a woman's college."

The driver was as embarrassed as at an unreasonable demand, and finally said with some resentment:

"Oh, Lady Margaret's Hall!"—and forthwith drove us to a painfully modern brick building, and then to an inadequate and inconspicuous place called Somerville College. These two buildings we found (from the guide-book) had been erected in 1879, and here women are now admitted to lectures and examinations at the University, but are not granted degrees.

As she thought of the splendid provision that the mother country had made for her men for 800 years, and the imperfect facilities for the education of her women for only thirty-two years, her heart burned within her again—but with indignation, not with reverence.

The fellow traveler uttered an emphatic protest against this injustice to her sex in these words:

"Let's go back to London and join the Suffragettes!"

The reproach is often made that we have no women scientists, inventors, composers, artists, etc. How can they do these things unless they be trained, and how can they be trained, with schools of higher learning closed to them!

But in the few years that they have had a chance to secure an education, we are having an increasing list of women who are winning distinction in lines that were once thought to be the sole prerogative of men. Mme. Curie, who has been recently awarded the \$40,000 Nobel Chemistry prize is unquestionably one of the most notable scientists in the world. She was the discoverer, with her husband, the late Prof. Curie, of radium, and in 1908 shared with him half of the Nobel prize for physics. Announcement was made recently of her success in producing polonium. The New York Evening Post says:

"The award to Mme. Curie of the Nobel prize for chemistry is a signal distinction. Indeed, the assignment of this great honor and emolument to a person who had already been—though jointly with two others, M. Lequerel and M. Curie—the winner of a Nobel prize, seemed so extraordinary that one felt a momentary hesitation in accepting it as a fact. That Mme. Curie's work, however, has been of the highest merit and importance in the years that have passed since the discovery of radium by herself and her

husband is well known: and the estimate placed upon her researches and upon her ability by fellow-workers in the domain of physics and chemistry has had more than one recent demonstration. In the early part of this year, she missed by only one vote, the honor of election as a member of the Paris Academy of Sciences; and at the International Congress of Radiology, held a year ago at Brussels, it was to Mme. Curie, that the task was committed of preparing a standard specimen of a pure radium salt, to serve as a basis of reference for all workers

in radiology. The discoveries she has made since the death of her husband have been such as to dispose completely of the notion, entertained by some, that in her joint work in the discovery of radium her part was subordinate to that of M. Curie—who, himself, of course, has always asserted her claim to a full and equal share in the discovery. But the present award of the Nobel prize fixes beyond possibility of mistake, the achievement by this woman of an undisputed place among the foremost scientists of her time."

"Are you the fellow who raised the corn?" "I am the one," he answered. And here we were face to face with the champion. Jerry Moore is small for his age. He might tip the beam at seventy-five pounds, but it would be close. He is modest, even demure, and does not seem to think it any big thing to be the champion of the world. He showed us his pile of corn, and what a pile it was to come off one acre of land! He had it shucked and planked off in one end of the crib, and overflowing innumerable barrels and boxes besides."

The North Carolina people are very proud of the fact that the seed used by Jerry for this wonderful yield of corn came from that state. It is what is known as Batts' Prolific.

Now all this required both grit and industry on the part of Jerry. He did not win his championship honor and his prizes easily. Nothing was done in a half-handed fashion. Jerry went over his ground again and again. It wasn't an extra bit of soil, as some may suppose. It was no better than hundreds of acres to be found all through the Carolinas. Indeed, Jerry's judges state that it was at the start but "poor, sandy soil." Jerry worked patiently to free it of weeds and brambles, till it was as clean as a parlor floor. Then wagon load after wagon load of manure was hauled and carefully distributed through the soil. All this work Jerry did himself—all the plowing and the hoeing and all the harvesting. What a happy boy he must have been as he saw the rich reward of his patient labor!

It is not given to all boys to attain to such honors as have been won by Jerry Moore; but there is always a reward worth seeking that awaits every one who strives for it with patience and industry.

About a Snail Family

BY BLANCHE ELIZABETH WADE.

Once upon a time a little jelly-like bunch of matter hung upon the stem of a watercress plant in a brook. This globe or jelly-like bunch was as clear as glass, and unless you looked closely you were not likely to see it.

Day after day passed and still the jelly-like matter hung there, and you might not have seen any change in it at all; but a change was really taking place, and soon even you would not have noticed it. By looking carefully, it was possible to see very tiny, round, egg-like divisions, and each egg—for eggs they were—was a small, light-colored dot, no larger than a pin point.

Still more days passed and each dot grew more and more easy to see, for each was growing in size; and then, one day, through a magnifying glass, or even without the glass, you could see the dots move. The glass made it easier to see what the dots looked like, and showed that these dots were shells. Inside each shell was a baby watersnail.

By and by there was no more of the jelly-like matter which kept the eggs. It was needed no longer, for the tiny snails were able to begin setting out upon their travels. This they did right away, and upon the watercress stem they started out to see what they could do for themselves. Slowly they moved. You might have thought each snail but a tiny grain of sand. The baby snails found the watercress leaves made a fine meal, and so the hungry little things set at work upon the tender, green leaves.

Such fun they had! They ate; they crawled up and down the stems; and they grew larger day by day. Having found there was something else in the world besides watercresses, they set out to find new sights on the bottom of the brook. There were other kinds of food, they learned, and there were other creatures besides themselves.

Larger and larger grew the snails, and they
(Continued on page 17)

Boys and Girls

A Kitten Puzzle

Grandma was sorry she ever thought of giving the black kitten to Janey and Carolyn, when she learned that they quarreled about its name. Janey wished to name the kitten "Midnight," because it was so black. Carolyn insisted upon calling it "Jetty." The only fact about that kitten upon which the little sisters agreed was its color. It was unquestionably black.

Janey wished the kitten to be fed nothing but milk and begged to keep its bed in the kitchen. Carolyn tried to teach the kitten to eat everything, even oranges; she was glad mother said it must sleep in the woodshed. It did seem as if the little black kitten made more trouble in the family than anything that had ever happened—even measles. Mother threatened to send the pretty creature back to the farm to live with its mother cat and grandma and grandpa.

While mother, father, grandma and grandpa were feeling so bad because Janey and Carolyn quarreled about their pet, no one stopped to think that the kitten was much troubled himself. You see, he didn't know whether he was *Midnight* or *Jetty*. Sometimes he thought he was *Midnight*, and liked nothing but milk to drink; again, he was sure he was *Jetty*, who preferred bits of beefsteak for dinner. It was extremely puzzling.

One day something happened that never had happened before.

Said Janey: "It's name is *Midnight*, I tell you."

Said Carolyn: "And I tell you it's name is *Jetty*."

The kitten had listened to this many times before; but, when Janey made a face at Carolyn, and Carolyn that very minute made a face at Janey, the kitten fled.

One day passed, two days passed, and the kitten failed to return. Janey waited with fresh saucers of milk. Carolyn waited with a feast spread on the woodshed steps.

At last Janey cried. "I am afraid something has happened to our dear kitten," she said, "Oh, if it will only come back, we will call it 'Jetty'!"

"Don't speak of it," answered Carolyn. "If the sweet thing ever comes back, I shall be too glad to call it 'Midnight.' I am afraid it has been killed by dogs."

"Or run over by an automobile," wailed Janey.

"And it is all our own fault," persisted Carolyn. "If we had even said, 'Come back, kitty, kitty, kitty,' that day, I believe it would have stayed at home."

"Instead of doing that," moaned Janey, "I called, 'Come, *Midnight*, *Midnight*, *Midnight*,' and it mewed and ran fast."

"Yes," added Carolyn, "and, when I called, 'Come, *Jetty*, *Jetty*, *Jetty*,' it mewed and ran faster than ever. I believe that kitten knew more'n we supposed."

"Oh, I often saw the little thing wash its face and think at the same time," admitted Janey.

One moonlight evening, when Janey and Carolyn were sitting on the front steps with their arms around each other, who should come walking up the garden path but one black kitten followed by a second black kitten! Midnight and Jetty had come back home, but which is which, neither Janey nor Carolyn knows to this day. All they do know is that grandma's kitten from the country came home with a twin so exactly like himself that even grandma can't tell which one is the farm kitten.

The kitten knows which one he is, because once in a great while, when Janey and Carolyn talk over the past and agree never to quarrel over anything again, one kitten winks at the little girls. Before Janey and Carolyn get over their surprise, the kitten quickly has a game of "tag" with his twin, and three seconds after that no one can tell which kitten winked, because they both look so exactly alike and so pleasant.

Perhaps all kittens would do nothing but purr cheerfully and never mew if they lived with such loving sisters as Janey and Carolyn have been ever since their black kitten left home long enough to think of a way out of his puzzle.—Boys and Girls.

A Prize Corn Raiser

How Jerry Won the World's Championship.

BY MISS A. M. BARNES.

It is a wonderful thing for a boy but little more than fifteen years of age to win the world's championship in a notable achievement, one of genuine value to mankind. Such a record is held by Jerry Moore, of South Carolina. Jerry's score shows two hundred and twenty-eight bushels and three pecks of corn produced on one acre. He thus becomes the champion boy corn-grower of the world.

Jerry is now nearly sixteen years of age, but he had but little more than passed his fifteenth birthday when the wonderful feat of producing two hundred and twenty-eight bushels and three pecks of corn on good old South Carolina soil was accomplished. Jerry lives in Florence County, near a little station known as Winona. He is the son of a Methodist minister, Rev. J. H. Moore, formerly of the Western North Carolina Conference, but now a member of the South Carolina Conference.

So many people, principally newspaper reporters, have been to see Jerry of late, that, to use the homely expression of one of them, the path to the parsonage, close by the little brick church building, known as Liberty Chapel, "is getting mighty slick."

Another reporter gives us this engaging picture of our champion corn-grower: "As we turned in and stopped at the front gate, we knew by the mountain of cornstalks off to one side that we had struck the right place. In front of the barn door there was a little slip of a fellow in blue overalls and brown shoes. He was tying a hamstring on a big, awkward horse. As he was the only one in sight, we greeted him by asking:

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

The Christian Century is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of *The Christian Century* maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

M. M. Show has become pastor of the church at Stronghurst.

The Seville Evangelistic Company is at Pontiac in a great meeting held in a large tabernacle.

The church at Woodson will be pastorless at the end of the year, due to the resignation of W. H. Crain.

The church at West Salem enjoyed the services of W. H. Waggoner in a Bible Institute during the last of November.

At Streator, where C. M. Smithson preaches, there were two additions the nineteen. Both were by baptism.

New Douglass Church is being led in a meeting at Tomson, assisting the pastor, H. W. Thoreson. The meeting opened auspiciously.

A three weeks revival meeting was held at Hazel Dell Church by Steve Owings, which added thirteen to the church, all being by baptism.

A meeting held at Timewell, by E. V. Spicer, was conducted after forty-five additions were received. Mr. Spicer is now in a meeting at Old Union Church, near Madison.

E. U. Smith, who has been pastor of the church at Sandoval, has been called by the church at Windsor and began his new pastorate there the first of December.

Evangelist S. S. Offutt of Indiana has concluded a revival meeting at Brocton, to the satisfaction of the entire congregation and the pastor, C. F. Shaul.

J. A. Clemens of Casey was assisted in the celebration of his birthday by almost half a hundred of his members, who evinced their appreciation of the pastor by presenting him with an overcoat.

At Hamilton, on a special Sunday recently, there were seven additions to the church, and money was raised for liquidating indebtedness incident to repairing of the building. The pastor is J. Ross Miller.

Carbondale Church is enlisted in a revival meeting with its own pastor, Adam K. Adcock as evangelist, and George E. Crist of Ohio as singer. In two weeks there have been twenty-one additions.

The church at Twin Grove near Bloomington, was destroyed by storm near the middle of November. It has not been reported whether the congregation will rebuild, but undoubtedly this will be done.

At Christopher, where W. O. S. Cliffe is preacher, there have been several additions recently. This congregation united with the Methodists on a recent Sunday evening. The latter people and pastor initiated the union service.

The first year of C. F. Shaul's pastorate at Hume has just been concluded, and the annual report showed a total of seventy-four received into the membership of the church, of which number thirty were on profession of faith.

A. P. Cobb of Decatur recently held revival meetings at Hindsboro with fourteen additions, at Rural Retreat with thirty-five additions, and at Bushton with twenty-two additions. Mr. Cobb ministers to these churches regularly.

The church at Carmel, ministered to by W. W. Weedon, is in a prosperous condition. Since the present pastorate began, only two months ago, there have been six additions, and a very hearty response is being given by the community to the minister's message.

Carthage Church is having the leadership of the Harlow Evangelistic Company in a meeting which had resulted in twenty-four additions the first week, with large congregations hearing the minister and manifesting great interest. The pastor is W. W. Denham.

Augusta Church will unite with the other congregations of the city in a sunrise prayer-meeting on Thanksgiving morning. We submit, this is a most appropriate way for celebrating a day which has lost very much of the religious significance it was intended originally to possess.

The great meeting at Mattoon conducted by the pastor, F. B. Thomas, resulted in one hundred-fifty six additions to the church, a large majority of whom were on profession of faith. This is probably the largest meeting held by a pastor in Illinois for many months, and indicates the extensive influence of this pastor in his home city.

N. S. Haynes, of Decatur, is writing a history of the Disciples in Illinois. He will endeavor to make a comprehensive volume. Mr. Haynes is a happy choice for this important work. He is fully conversant with the subject and brings to his task a lucid and unprejudiced mind and an entertaining literary style.

J. F. McMahan, who has been pastor of East End Church, Quincy, since its organization last September, held a week's meeting with home forces, in which there were twelve additions. This new church is growing very rapidly, having increased more than one hundred per cent since its organization. The entire congregation is imbued with an evangelistic spirit.

H. H. Peters, of Eureka, was appointed chaplain of the Grand Lodge of the I. O. O. F. of Illinois last week at the meeting of the Grand Lodge in Springfield. There were about 2,500 Odd Fellows and Rebeccas in attendance. Mr. Peters will do some lecturing during the year in the interest of Odd Fellowship, and would be pleased to hear from lodges in any part of the state.

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W. J. Lhamon, professor of theology in Drury College in Missouri, has been selected to deliver a series of lectures at University Place, Champaign. There is an encouraging prospect that Dr. Peter Ainslie of Christian Temple, Baltimore, will be the lecturer during the second half of the school year. These lectures are made possible by a fund left by will from the Bondurant estate.

S. S. Jones, pastor of Danville Third Church, will hold a meeting for H. J. Hostetter at Newman in January. Mr. Jones has just had the delightful experience of providing for the entire indebtedness on the property of the church for which he is pastor, and in addition to this a sufficient amount is being collected to furnish the edifice.

The funeral of the late Rev. O. W. Lawrence, formerly pastor of Decatur and Rock Island Churches, was held Sunday December third at Central Church, Decatur, the body having been brought from North Yakima, Washington. The service was in charge of F. W. Burnham of First Church, Springfield, and was attended by a great company of former parishioners and friends throughout the city and central Illinois.

The Union Evangelistic Campaign at Rushville was concluded with something less than six hundred reported conversions. The Christian Church, of which H. L. Maltman is pastor, held a brief meeting following the general revival, assisted by D. E. Hughes of Monmouth. This resulted in ninety additions. Mr. Maltman will continue indefinitely with

the congregation, though he had intended accepting a call to his former charge in Michigan. He is now assisting a country church nearby in a revival meeting.

Central Church, Peoria, of which W. F. Turner is pastor, held its annual meeting in November, at which time the pastor's report showed an increase of membership of seventy-seven, with a net increase of fifty-six. For missions, one thousand four hundred eighty-four dollars was contributed, which entitled the church to living-link standing in the Foreign society, and the total contributions of the congregation amounted to six thousand sixty-three dollars. The membership of the church is more than six hundred. During less than three years of labor, the present pastor has succeeded in accomplishing a most excellent work, which gives promise of being more than duplicated in the future.

Secretary's Letter.

J. W. Porter of Carlinville, has accepted a call to Rantoul, January 1.

There were 189 conversions the first three days of invitation in the Scoville meeting at Pontiac. This is a union meeting and B. W. Tate is our minister there.

Gibson City dedicated their splendid rebuilt house of worship and Pastor Lehman is happy and the work prospers.

The Mattoon meeting, F. B. Thomas pastor, resulted in 156 additions, said to be the best meeting ever held there.

A letter just received says: "We have an organization here, but no house, no preacher, no Bible school, only the Ladies Aid Society and we have done very little work for some time, yet we are sending you \$4.50 on our apportionment. I only wish I could have sent double the amount, and hope the Lord will bless your work." If four hundred churches in our state would do as well in proportion to ability, what a wonderful work we could do. This is a remarkable example of missionary liberality, and it ought to be a standing rebuke to many churches that are doing little or nothing for Illinois missions.

Thos. E. Israel had three additions at Morganville, and he began a meeting at Sweetwater, the 30th, with the help of G. A. Butler, singer.

Offerings are coming in better this week. Keep them coming fast.

Be careful to send the offerings for Girl's and Boy's Rally Day for American missions, to the American Christian Missionary Society, Carew Bldg., Cincinnati, O. But send the church offering for Illinois missions to this office, payable to the treasurer, W. D. Deweese.

We are greatly shocked and pained to learn of the death of O. W. Lawrence, who recently went from Decatur to take the work at North Yakima, Wash. He was an honored member of our state board up to the time he went from our state. He was a faithful man and truly great preacher of the gospel.

Do your best brethren, for the state offering. Indications are that this will be an off year unless the churches make larger offerings than have been coming in. We must not take a backward step.

J. FRED JONES, Field Secretary.

W. D. DEWESEE, Office Sec'y-Treas. Bloomington.

Eureka College

It has been suggested by many of the friends of Eureka College that due recognition should be given in our church papers to the men and women, who made possible the recent campaign for the raising of \$125,000 for Eureka College. These friends were

known as Sustainers. Four years ago a group of men and women agreed to pay \$25 a year each, for five years, to support a man in the field in the interest of Eureka College. A few people made the pledge for one year, others for two years. Three persons, whose names appear in the following list, paid a portion of the first year, but were compelled to give the matter up because of other obligations. We have felt justified, however, in giving the entire list without special mention to any one. The list follows in the order in which the names were secured.

H. H. Peters, Eureka; J. W. Shepard, Paris; F. W. Burnham, Springfield; Luceba E. Miner, Bone Gap; Mark Camp, Harrisburg; H. H. Jenner, Springfield; John Lemmon, Springfield; Dr. N. B. Crawford, Eureka; D. N. Wetzel, Mattoon; A. J. Elliott, Peoria; O. W. Lawrence, Decatur; J. G. Waggoner, Canton; J. P. Darst, Peoria; Mrs. Maria Ball, Toluca; W. W. Sniff, Paris; Mrs. W. H. Simms, Gibson City; L. B. Pickerell, DeLand; John B. Campbell, LaHarpe; Mrs. Mary Wilson, Lynnville; Mrs. O. W. Stewart, Chicago; Fred Kline, Illiopolis; Mrs. Charlotte Mills, Phoenix, Ariz.; W. H. Waggoner, Eureka; Mrs. M. L. Harper, Eureka; L. H. Coleman, Springfield; Frank Johnson, Oregon; Henry Parish, Harristown; David Wolf, Lanark; B. J. Radford, Eureka; T. J. McGuire, Eureka; J. A. McGuire, Eureka; W. H. Smith, Eureka; J. M. Allen, Eureka; W. B. Stroud, Long Beach, Calif.; R. E. Hieronymus, Eureka; S. G. Harrod, Eureka; W. F. Shaw, Chicago; E. E. Boyer, Eureka; E. M. Peterson, New Bedford; Silas Jones, Eureka; W. F. Aleshire, Plymouth; B. R. Hieronymus, Springfield; Chas. Ireland, Washburn; Mrs. Nancy J. Jones, Niantic; Dr. Fred Pratz, Holly, Colo.; P. A. Felter, Eureka; F. B. Vennum, Champaign; H. C. Reichel, Eureka; Dr. C. U. Collins, Peoria; Mrs. Mary A. Campbell, La Harpe; Thos. Jury, Washburn; Mrs. S. A. Hoyt, Forrest; J. Fred Jones, Stanford; Miss Alma Trumbo, Loami; A. J. Cayton, Youngstown; M. S. Rees, Gerlaw; R. F. Trapp, Jacksonville; Dr. H. O. Breeden, Fresno, Calif.; J. W. Camp, Eureka; J. P. Lowry, Gibson City; John D. Miller, Shelbyville; W. H. Cannon, Pittsfield; Louis O. Lehman, Gibson City; Peter Whitmer, Bloomington; R. T. Hicks, Pittsfield; H. C. Hawk, Battle Creek, Mich.; Giles Bradley, Peoria; Stephen E. Fisher, Champaign; J. P. Hieronymus, Atlanta; Ira S. Whitmer, Bloomington; Mrs. J. O. Wilson, Bloomington; Samuel Collison, Rossville; C. S. Jones, Stanford; S. S. Lappin, Cincinnati, Ohio; B. F. Harber, Bloomington; Robert Ward, Magnolia; John Kauffman, Eureka; Dr. H. B. Boone, Chandlerville; Judge Chas. J. Seefeld, Carthage; John Gunzenhauser, Patavia; Mrs. Geo. Pasfield, Springfield; J. P. Henderson, Virden; Dr. J. H. Breeden, Ipava; J. M. Cathcart, Siedell; Mrs. Virginia Hieronymus, White Hall; Dean Blankinship, Patoka; Geo. L. Warlow, Fresno, Calif.; Clarence L. DePew, Jacksonville; W. M. Groves, Petersburg; N. S. Haynes, Decatur; I. Coriell, L. E. West, Rock Island; S. S. Tanner, Minier; W. T. Browlie, Davenport, Ia.; Alonzo Eyman, Decatur; E. B. Dickinson, Eureka; R. J. Dickinson, Eureka; R. V. Calloway, Havana.

A new campaign will be inaugurated January 1, 1912, to continue three years. A movement is being considered to create an

other sustaining group on the same basis to support this campaign. Many who have been helping the college in this way will permit the last year of the five years' campaign to be the first year of the three years' campaign and will extend the pledge to the end of the seven years from the beginning of this work. We will doubtless be able to secure enough new contributors for the three years' campaign to make our list complete, so that we will not have to draw upon the general fund of the college to support the campaign. Brother W. M. Groves, of Petersburg, who was one of the Sustainers for the first campaign, has paid his pledge for the full five years, and has stated that he and his wife will become Sustainers for the three years' work beginning January 1 next. This matter will be taken up by the Trustees at the January meeting, but we would be pleased to hear from any of the present Sustainers or friends of the college concerning the matter.

H. H. Peters.

Dedication Services at Gibson City.

The new church building at Gibson, which has been the objective of our work for this year, is rapidly being furnished and will be dedicated with appropriate exercises, Sunday, December 10. S. E. Fisher of Campaign, a former minister of the church, will preach morning and evening of that day, and the church is looking forward to one of the greatest days in its history. In connection with the dedication, special services, lasting nearly a week, will be held. It is planned to have W. W. Sniff, of Paris, and J. R. Golden, of Springfield, and other former ministers of the church, present during the week, to speak at different services. Clarence L. Depew, and H. H. Peters will be present one day for a conference of the Sunday-school and Christian Education. For the closing day, the church has secured Dr. A. L. Shelton of Batang, Tibet, with his wonderful message of missionary service and sacrifice.

The new building is a very substantial building in mission style, finished with rough coat cement or pebble dash in white cement. The old church has been utilized in the new, but the whole building has been worked over until the old is scarcely discernable, and the whole structure is quite harmonious and convenient. The plan has been, to build a workshop for the Sunday-school and church, and it has been pronounced by a Sunday-school expert to be better adapted for its work than other buildings costing as high as \$40,000. The improvement will cost approximately \$15,000, three fourths of which is already provided for.

L. O. LEHMAN, Pastor.

About a Snail Family

(Continued from page 15.)

A wise snail always makes use of everything he learns. It was not long before each snail knew all the things about a brook that every snail knows. One thing was this: That snails must keep the brook as clean as possible by eating such things as fishes and other creatures do not eat. Each of this small family set about this task, and sometime, if you will go and look down into a little brook, you will see happy brown snails going slowly but steadily, about their work, for every snail is a wise fellow.—Churchman.

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Church Life

James Small will lead the church at Tampa, Fla., in a meeting beginning December 10. E. W. Elliott is pastor.

National superintendent, Robert M. Hopkins reports that the offerings for American missions from the Sunday-schools are coming in encouragingly.

W. C. Bower, pastor of Wilshire Boulevard Church, Los Angeles, Calif., is preaching a series of sermons on "Nation Building, or Christian Ideals as Factors in Citizenship."

J. M. Rudy held an evangelistic meeting for the church at Sweet Springs, Mo., G. E. Shanklin, pastor. Twenty-nine persons responded to the invitation in two weeks. Mr. Rudy began a similar meeting at Danville, Ind., December 3.

The Sunday-school of the church at Tipton, Ind., held its annual rally recently and had 800 present, it being the largest Sunday-school ever held in the county. The Men's Bible class taught by the pastor of the church, G. I. Hoover, had 164 in attendance.

The church at Tipton, Ind., has an organized department of Teacher Training, which has been offering courses on biblical and religious subjects during the past three years. The courses lead to a diploma granted by the State Sunday-school Association. The second annual recognition service was held on Monday evening, Nov. 13, Garry L. Cook delivering the recognition address. About fifty have been enlisted in the classes during the past year. G. I. Hoover is pastor at Tipton.

George L. Snively followed the successful dedication of the new \$40,000 church edifice at Boise, Ida., in which \$21,000 was raised on dedication Sunday, with the dedication of a house for the congregation at Nowata, Okla., on Dec. 3. He is to lead in similar services at Bloomfield, Ia., Dec. 17, where A. W. Prentiss is pastor. On Dec. 24, Mr. Snively will dedicate at Knobnoster, Mo., and follow these services by a meeting to last through the holidays. W. E. Britton is pastor at Knobnoster.

A local newspaper gives an editorial mention of the evangelistic meeting being conducted at the Christian Church, Vinita, Okla., by J. B. Hunley and Mrs. Hunley. "These meetings," says the editor, "have been carried on quietly, without any unnecessary noise or glare of trumpets but gradually the city is waking up to the fact that a genuine revival is in progress in Vinita. All over the city people are discussing the revival and knots of men on the streets may be heard talking about what is going on up at the Christian Church. Stripped of the usual clap-trap methods of some evangelists, Mr. Hunley is a very forceful gospel preacher and is making an impression in Vinita that will last."

Central Church, North Tonawanda, N. Y., passed all previous records on Sunday, November 26 in its offering for home missionary interests, over \$200 being received. This church gave \$750 to foreign missions in June, supporting Alexander Paul in Wuhu, China. With the C. W. B. M. offerings this church will be giving over \$1,000 to missions this year. The Payne Avenue church also gives over \$1,000 to missions. Verle W. Blair is pastor at the latter church. George B. Evans, who but recently went to Central Church from Chagrin Falls, Ohio, writes that "the Niagara frontier believes in missions" and

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THE NEW CHRISTIAN
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says that Central Church, but ten years old, has a splendidly equipped plant and not a cent of encumbrance.

Grand Avenue Church, Minneapolis, has just closed one of the most successful meetings in its history. There were fifty-two additions. The meeting lasted just two weeks and was held with home forces. The minister, H. G. Connelly was the evangelist and was ably supported by his talented wife. who had charge of the music and personal work.

Wabash Ave. Church, Kansas City, is leading the men of its community representing all the churches into an enterprise of practical united effort. There are four other churches in the neighborhood, Baptist, Presbyterian, Methodist and Congregationalist. Two weeks ago the official board of the Wabash Ave. Christian Church sent an invitation to the men of the other churches, asking them to unite in the forming of a Men's Club, to be composed of men from all five of the churches in the community. All the churches accepted the invitation, and on Monday evening, Nov. 20, about fifty representative men came together at the Wabash Ave. Church, freely discussed the advisability of such an organization, elected temporary officers, and appointed committee on permanent organization. The purpose of this organization, stated briefly is, "To do whatever needs to be done by the men of this community." These men all expressed a desire to co-operate with one another because they have unity of purpose. "We are expecting good things from this company of men," says Pastor L. J. Marshall. "You may hear more of us later."

H. H. Peters, endowment secretary of Eureka college, Eureka, Ill., recently assisted the Norwood (Ohio) church in some special work in behalf of their new house of worship. Though engaged in this work during the day, he also preached each evening during one week. The union evangelistic campaign conducted by M. H. Lyon and his assistants had previously closed. As a result of these two meetings, there were fifty-eight additions to the church, making seventy-eight since the first of the year. The Sunday-school is the largest in its history, and the church was never more hopeful or the outlook more promising. The brief ministry of Mr. Peters is described by W. J. Shelburne, the pastor, as "an inspiration to the church. His messages were thoughtful and practical, emphasizing the social as well as individual claims of Jesus. Though the meeting was in a way incidental, being so brief, and little or no personal work being done, the church was stimulated and strengthened, aside from the additions, and hopes to have him back at some later date to lead in another and longer campaign."

The Men's club of B. S. Ferrall's church, Buffalo, N. Y., recently was entertained at the parsonage and carried out the following interesting program. It will have suggestion in it for other clubs and pastors to follow: Invocation. Song. Recitation of 23rd Psalm. Song. Business Session. Roll Call. Committee reports. Unfinished and new business. Introduction and reception of new members. Recess and refreshments, music by orchestra. Reassembling of Club and singing "The Church in the Wildwood." Five minute talk by club president on "Loyalty to our Organization," our obligations to it, etc. Music by Mendelssohn quartette. Five minute talk on "The Men and Religion Forward Movement, how extend it in our own community?" W. H. Leonard. Five minute talk by S. H. Rohrer on "Friendship the Master Passion." Song by Club. Five minute talk on "The Thing we Need to do Now," Chas. Obenshimer.

The Best

Did you know that the Uniform Sunday School lessons for 1912 will be in *The Life of Christ*? That means that you will want the very best text for your young people's and adult classes that can be found. Even though your school is graded, up to the Intermediate department, you may still find it desirable to follow the Uniform lessons for the older classes. This is simply to remind you that there has never been offered to the Sunday School world a *Life of Christ* so practical, so usable, so true to the best scholarship, so bristling with questions that wake up the pupils, so well proportioned as Dr. Loa E. Scott's *LIFE OF CHRIST* in Fifty-two Lessons. It is a new book. A second large edition is now being prepared to meet the great demand expected this fall. You must have it in your school. Price 50c. In quantities of 10 or more, 40c each.

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Five minute talk on "The Boy Problem," Dr. Eli H. Long. Quartette, "Where is my Wandering Boy Tonight?" Minute talks by members on any line of club work, including the coming "Tack-Pulling Contest." Song by the club. Closing prayer by Louis Cost.

Fowler, Colo., church is planning a new edifice.

J. E. Dinger is holding a meeting in Central Church, Dallas, Tex.

The latest church-built-in-a-day is at Royal Heights, near Joplin, Mo.

South Texas district convention was held at Lockhart, Nov. 30 to Dec. 3.

The church house at Jamestown, Ind., was destroyed by a high wind storm recently, with a loss of \$3,500.

J. G. Slayter of Minneapolis addressed a company of 200 men at a Men and Religion banquet at Albert Lea, Minn.

Ninety-four have been added in R. W. Abberley's meeting at Broadway Church, Lexington, Ky.

Carey E. Morgan, for nine years pastor at Paris, Ky., has accepted a call to Vine Street Church, Nashville, to succeed P. Y. Pendleton.

The Scoville revival in Pontiac, Ill., is a union meeting, embracing Methodist, Presbyterian, Lutheran, Baptist and Christian churches.

The Fife Evangelistic Company closed a successful meeting with Elmer Ward Cole at Huntington, Ind., and are now holding forth at Owensville.

The new house of worship for the Christian church, Knoxville, Ia., will be the best religious building in the city. It will be ready for occupancy soon.

Atchison, Kan., Church has received plans from George Kramer, the New York church architect, for its new edifice. The building will probably be delayed until spring.

A new church is likely to be established in Lincoln, Nebr. The joint boards of the several congregations have been taking counsel on the matter. An unchurched district invites them where there are already 195 Disciples residing.

The newest department in the Independence Boulevard Church, Kansas City, is the nursery, where mothers can leave their babies when they are in church. A matron will be in charge under the direction of the Ladies' Aid Society.

A special correspondent of the Chicago Record-Herald has been writing up the colleges of this central section. He gave several columns recently to Butler College, Indianapolis, dwelling particularly upon the high standards the school has always maintained.

Two weeks of evangelistic lectures are in progress at Linwood Boulevard Church, Kansas City, of which Burris A. Jenkins is pastor. The lectures are being given by Z. T. Sweeney, former American consul-general at Constantinople during the McKinley administration.

Sunday, Dec. 10, has been set apart as the date for formally installing Benj. L. Smith to the pastorate of Moberly, Mo., church. Mr. Smith goes there from Salina, Kan. He was formerly corresponding secretary of the American Missionary Society. F. W. Richardson, of Kansas City, will preach the installation sermon.

H. P. Williams has a unique advertising

asset in the meeting his brother, Mark Wayne Williams, is conducting for him in Albuquerque, N. M. This asset is the evangelist's poetry, which his pastor brother publishes in the church paper and elsewhere with good effect—because it is good poetry. The meeting is progressing successfully.

An enthusiastic welcome was tendered S. Walton Fay, new pastor of the Christian Church at Valley Junction, Ia., by the people of his parish and others of the faith in Des Moines. A musical and social gathering was given in his honor in the church parlor. Mr. Fay recently came to them from England.

O. F. Jordan, pastor of the Christian Church, spoke at the union Thanksgiving service in First Methodist Church of Evanston. "I believe there should be a union of religion and politics," he said. "I believe the functions of government and the functions of religion are far from being divorced. This holiday seems to me to be the greatest day of all, for it is not only a religious day but also a patriotic day."

Chicago Heights Church is engaged in a Sunday-school contest. They are taking a trip to the Holy Land in two boats, the Lusitania and the Mauretania. On a recent Sunday the Mauretania had 140 on board and the Lusitania 144. At the close of the contest 362 were present and the collection amounted to over \$63. They will have a return trip of the two boats. The recent meeting held by J. G. Slater of Minneapolis resulted in sixty-eight additions to the church.

S. Grundy Fisher, pastor at Trenton, Mo., speaks in his church paper of D. Y. Donaldson, the state secretary, as a "prophet." This is what our states are needing, men who can see the big opportunities and obligations of their task, who know how to do more than keep the machinery going. That Mr. Donaldson's visit to Trenton should have thus impressed the people and pastor of that church is a significant fact. Mr. Fisher's work is prospering in every way.

The note recently published in these columns from F. Coop, of Southport, Eng., calling for a pastor for the church made famous by the philanthropy of Timothy Coop and the ministries of W. T. Moore and J. H. Garrison, has resulted in pulling from this land one of our best known pastors, G. W. Buckner, of Canton, Mo. Mr. Buckner will

begin his work in England January 1. He will prove admirably fitted to his new field. In a letter from Mr. Coop he says the new pastor ought to be sound: he comes recommended by Drs. Willett, Garrison and McLean!

Mrs. Frank Wells, of Indianapolis, president of the Indiana Christian Woman's Board of Missions and vice-president of the Indianapolis Young Women's Christian Association, was the principal speaker at the annual banquet of the South Bend, Ind., Y. W. C. A. She spoke on the subject, "The Privileges, Responsibilities and Opportunities of Womanhood." To the two hundred women assembled Mrs. Wells urged the duty to realize the fullest possibilities of their natures. She pointed out the good they might do for their city and for the association.

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Just what you want—Pastors, Sunday-school Teachers and Superintendents! Remember the homes of your parishioners or pupils with a Christmas Greeting! We have beautiful two-color cards, folded, with envelopes to match. A dignified and intimate expression of the sentiment of every pastor or Sunday-school leader is printed and ready for your signature. All you have to do is to sign your name and address the envelope.

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The new church house at Stockport, Ia., will be ready for dedication soon.

H. O. Pritchard and L. C. Oberlies are in a meeting at Bradshaw, Nebr., where E. H. Longman is the popular preacher.

The Texas Christian Lectureship was held at Denton the last week of November. B. A. Abbott of St. Louis was the principal lecturer.

Mayor Shank, of Indianapolis, was auctioneer at the sale of the old property of the Hillside Church, of which Charles M. Fillmore is pastor. The highest bid was \$700.

Rock Island, Ill., Maryville, Mo., and Decatur, Ill., newspapers all contain lengthly accounts of the death of O. W. Lawrence, who died in North Yakima, Wash., recently, and testify editorially to the great affection in which their communities held him. These three cities were the scenes of his former pastoral labors.

The church at Niantic, Ill., closed a very successful revival of two weeks duration Oct. 22. The services were conducted wholly by home forces. The singing was under the direction of the regular chorister, Miss Olive Stahl, who had a chorus of more than thirty and an orchestra of six pieces. There were fifteen additions to the church, all adults. Robt. E. Henry is the efficient pastor.

Robt. A. Sickles, who has held a successful pastorate at Illiopolis, Ill., for the past three years, has had good evidence recently that his work is being appreciated. The board and congregation have extended him a unanimous call to remain with them for the next three years. Mr. Sickles has done a progressive work in this field and it is a matter of congratulation to his congregation that it is to be continued without interruption.

Charles S. Earley closed his meeting with the Belleville, Kan., Church, Nov. 26. A. E. Buss, his singer, left to begin his work as singing director in W. H. Book's church at Columbus, Ind. Mr. Earley speaks very heartily of Mr. Buss. "Our fellowship," he says, "was most satisfactory. He is a splendid man, with great ability and is using it to a good purpose. The church at Columbus is to be congratulated on securing his services." Mr. Earley began a meeting last Sunday at Hill City, Kan.

The First Church, Rochester, Ind., celebrated the twenty-fifth anniversary of its house of worship by dedicating its building remodeled, suited to modern needs for progressive church work. The building has been raised five feet from the old foundation, and an eight-foot basement placed under the entire structure. It has also been re-roofed, repainted and re-decorated in an artistic manner. The building as it stands now, both in appearance and arrangement, is a credit to our plea in this community. E. S. Farmer is pastor.

The marriage of Mrs. Luella Wilcox St. Clair, president of Christian College, Columbia, Mo., to Dr. Woodson Moss, physician of the University of Missouri, took place Nov. 22. The ceremony was performed at Christian College by Rev. Madison A. Hart, pastor of the Christian Church, and Rev. W. Jasper Howell, pastor of the Baptist Church in Columbia. Dr. and Mrs. Moss left for New Orleans, where Mrs. Moss will deliver an address before the Southern Educational Association. As the couple left all of the Christian College girls in white dresses surrounded the carriage and sang college songs. Mrs. Moss has been president of the college since its leadership was relinquished several years ago by Mrs. W. T. Moore. Prior to that time she was president of Hamilton College, Lex-

ington, Ky. Doctor Moss is a member of a pioneer Missouri family and for several years has taught medicine at the university. The Christian Century extends sincere congratulations.

"There are hours in every life and lives in every generation which belong to the common good. No life, indeed, belongs anywhere else except as by devoting it to the individual self it tends to make that self more fit for general service. We must get to give, we must climb that we may lift, we must be strong to aid the weak; that is the law of the kingdom."

Status of New York's Union Movement

In the Visitor's department on another page, Dr. Willett tells of his recent short stay in New York City and of the plans of the two congregations in Manhattan Island to get together. The congregational meetings held to bring about this union, resulted in a unanimously favorable vote in First Church, and a close division in Lenox Avenue Church, with fifty-five to fifty-one against the union. Those in the Lenox Avenue Church, favorable to the union, feel their duty to be so urgent and plain that they have decided, in the best of Christian spirit, to unite with First Church in forming the new congregation as originally proposed to be called Central Church, Disciples of Christ. A communication is at hand signed by R. A. White, P. F. Jerome, Geo. D. Briggs and J. A. Stitt on behalf of these members, which after reciting certain facts already known to our readers, reads as follows:

"After the congregational meetings, some of us of the Lenox Avenue Union Church met with the officers of the First Church to see what might yet be done toward the ad-

The Divinity of Christ

is the new work on religion by EDWARD SCRIBNER AMES which bids fair to be even more generally discussed than the same author's "Psychology of Religious Experience."

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Its Treatment of Unitarianism is original, fresh, illuminating. A single chapter entitled, "Why I am not a Unitarian" will furnish any reader, conservative or liberal, a new point of view.

It is glowing with religious earnestness. It is a living word spoken to the hearts and souls of living people.

Professor George A. Coe says:

"These sermons display a remarkable union of intellectual boldness and spiritual warmth. I know of nothing else in print that brings out quite so clearly the positive religious values that can be reached by a rigorous application to Christian dogmas of the functional and valuational point of view. Even readers who cannot accept Professor Ames's position at all points must agree that such a book helps to clear the air, and to focus attention at the right point."

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labor with his family in the near future. It will require more than four months to make the long journey.

Two mission study books have just been issued by the Foreign Society. "The Social Work of Christian Missions" by Alva W. Taylor and "Ten Lessons in World Conquest" by Stephen J. Corey. These will be the special books for this year. It is believed each will fill a unique need. 500 copies of these two books have already been sent out four days after publication. Mr. Taylor's book in cloth, 265 pages, sells for fifty cents, postage ten cents extra. Mr. Corey's book, 100 pages in boards, twenty-five cents. In parcels of five or more, twenty cents postage paid.

Our Field Glass

This time we are looking through a surveyor's theodolite. The field is Montana: That new commonwealth has just been awarded, at Madison Square, N. Y., four prizes out of nine, given for the largest yield and finest quality of agricultural products in the United States. They were for wheat, oats, alfalfa, and barley—two of these from the Gallatin valley, of which Bozeman is the chief city.

That state also felicitates herself on her heroic men. The longest list of awards from Carnegie's fund for heroism in 1911 belongs to Montana.

What of Home Mission survey? Facts, facts, facts, and only facts, are sought concerning the religious condition of thirteen states between Wisconsin and the Pacific ocean and lying in two tiers along Canada's border and parallel to it. In that territory Montana holds first place for size, with an area of 146,240 square miles.

The population in 1910 was 376,053, an increase of 132,724 in ten years. To this scattered population only 273 preachers minister. Representatives of all Protestant bodies in the state agree that between 20,000 and 50,000 people live five miles or more from any place of Christian worship.

Sixteen ministers from different parts of the state claimed acquaintance with adults, born and reared in Montana, who have never heard a sermon. Examples of these were reported twenty miles from Helena, the capital.

No village, town or cities were reported "over-churched." The few cities of the state show a lack of accommodations for worship. The seating capacity of such is but twenty per cent of the inhabitants.

Foreigners are choosing Montana for homes. Of the nationalities represented, there are Austrian, Canadian and Norwegian, 9,000 each; Danes, 3,000; German, 28,000; Irish, 43,000; English, 47,000; Italian, 46,000; Swedish, 13,000; Scotch, 10,000; French, 1,700; Swiss, 2,000; Welsh, 1,100; Finns, 1,500; Hungarians, 1,000; Bohemians, Poles and Russians, each 700; others unclassified, 700.

Here is one of the greatest mission fields in the world—none excel it in importance and promise to the kingdom of God.

The Disciples of Christ are led by a competent company of self-sacrificing leaders. They need reinforcement and thousands of dollars to enter places unprovided with gospel privileges. The American Christian Missionary Society helped organize, last year, eleven new churches for them. Lewiston has just dedicated a \$10,000 house. Frank Maples has a prosperous mission in South Billings, where there is only one other church among four thousand people. A choice building site has been paid for and part of the money subscribed for a house of worship. Brother Faulders of Kansas becomes pastor in North-Side, December 1.

Bozeman becomes a living link in the Home Society. I. N. McCASH, Secretary.

The Gospel of the Kingdom

For Young People's and Adult Classes

The enthusiasm with which so many adult Sunday school classes have taken up the gospel of the Kingdom series this fall prompts us to present the outline of subjects for the entire year of 1912. The lessons come in the form of a monthly magazine—not quarterly, but monthly—at 50c a year. Dr. Josiah Strong is the editor of the series. Problems relating to men, women and the home are uppermost the coming year. The magazine is adapted to both men and women, whether young people or older folks. Send 5c in stamps for a single copy of the magazine.

SUBJECTS FOR 1912

FIRST QUARTER

Religion for Men

JANUARY: Religion in Action.

1. The Delusion of Being Spiritual Without Works.
2. The Mistake of Works Without Faith.
3. Religion a Thing for this World.
4. Religion a Thing for Every Day.

FEBRUARY: The New Politics.

1. Existing Politics.
2. Christian Politics.
3. The Emancipation of the Voter.
4. A Practical Program.

MARCH: Christian Men in Social Action.

1. The Sphere of Action.
2. Men and Religion Forward-Movement.
3. The Brotherhood Movement.
4. The Y. M. C. A.
5. Big Brothers.

SECOND QUARTER

Woman and the Community

APRIL: Woman in the Home.

1. All-Round Womanhood.
2. Woman's Opportunity in the Home.
3. The Fitting of Woman for the Home.
4. The Ideal Home.

MAY: Woman in Industry.

1. Woman's Place in Industry.
2. Woman's Wages.
3. Woman's Needs in Industry.
4. What the Church Can Do.

JUNE: Woman's Public Activities.

1. Influencing the Public through the Home.
2. Influencing the Public through the Church.
3. Woman in Organizations.
4. Woman Suffrage.
5. The Woman of Leisure.

THIRD QUARTER

The Home and the Family

JULY: Homes or Tenements.

1. The Disappearing Home.
2. Disappearing Family Life.
3. Tenement and Apartment Children.
4. What To Do.

AUGUST: Marriage and Divorce.

1. The Decrease of Marriage.
2. The Increase of Divorce.
3. The Cause.
4. What the Church Can Do.

SEPTEMBER: Parents and Children.

1. The Decreasing Family.
2. The Necessity for Home Training.
3. Physical Education.
4. Moral Education.
5. Spiritual Education.

FOURTH QUARTER

Crime and the Criminal

OCTOBER: The Growth and Cause of Crime.

1. The Growth of Lawlessness.
2. Crimes of Violence.
3. Corporate Crimes.
4. Causes.

NOVEMBER: The Treatment of the Criminal.

1. Juveniles.
2. Adult Criminals.
3. The Vagrant.
4. The Ex-Convict.

DECEMBER: The Prevention of Crime.

1. Environment.
2. Temperance.
3. Work and Play.
4. Social Standards.
5. Religion.

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